



HEAVENS GLORY
SEEKE IT.
EARTHS VANITIE,
FLYE IT.
HELLS HORROR,
FERE IT.

Mary Knight



A

W.C

Most Excellent

TREATISE

Containing the way

To seek { *Heavens Glory.* }

To flie { *Earths Vanity.* }

To feare { *Hells Horror.* }

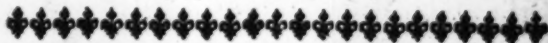
With

Godly Prayers

And

The Bell-Mans

Summons.



The third Edition by S.R.



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To the Reader.



THE present carelesse
security of all men in
generall, is like unto
our first Parents neg-
lect of Gods sacred
commandement in Paradise, when
the seducing Serpent no sooner per-
suaded evill, but it was instantly
put in practise: You shall die (said
God) was heard, but you shal not die
(said the Divell) was beleevd.
Our eares are daily acquainted
with the threatnings of Gods de-

A 3 nounced

To the Reader.

nounced against sinners, and yet that sinne, that broad way-path and high-way to hell, is attempted with a delectation and pleasure, so craftie and subtill are the baits and lures of the deceiver, and so void of spirituall wisdom is the soule-murdering sinner. But if due consideration were had of the wages of sinne, and the reward of unrighteousnesse, and to what bitternesse it will turne in the end, it would make us lesse bold to sinne, and more fearefull to offend, if wee would take into our company for a daily consort, the pale memory of death, and where-to he summeth us after this life. Death it selfe is very fearefull, but much more terrible, in regard of the judgement it warneth us
unto

To the Reader.

unto. Imagine to see a sinner
lie on his departing bed, burde-
ned and tyred with the grievous
and heavie load of all his former
trespasses, goared with the sting
and pricke of a festered consci-
ence, feeling the crampe of death
wresting at his heart strings,
ready to make the ruthfull di-
vorce betweene soule and body,
panting for breath, and swim-
ming in a cold and fatall sweat,
wearied with struggling against
the deadly pangs: Oh how much
would he give for an houre of re-
pentance! at what rate would he
value a daies contrition! Then
worlds would bee worthlesse, in
respect of a little respite, a short
truce would seeme more precious
than the treasures of Empires,

To the Reader.

nothing would bee so much esteemed as a moment of time, which now by moneths and yeeres is lawishly spent.

How inconsolable were his case, his friends being fled, his senses frightened, his thoughts amazed, his memorie decayed, his whole minde agast, and no part able to performe that it should, but onely his guiltie conscience pestered with sinne, continually upbraiding him with bitter accusations? what would hee thinke then (stripped out of this mortall weed, and turned both out of the service and house-roume of this world) hee must passe before a most severe Iudge, carrying in his owne conscience his enditement written, and a perfect

To the Reader.

perfect register of all his misdeeds: when he should see the Iudge prepared to passe the sentence against him, and the same to bee his Vmpire, whom by so many offences he hath made his enemy: VVhen not onely the diuels, but even the Angels, should plead against him, and himselfe maugre his will, bee his owne sharpest appeacher: VVhat were to be done in these dreadfull exigents?

VVhen hee saw that gastly dungeon and huge gulfe of hell, breaking out with fearefull flames, the weeping, howling, and gnashing of teeth, the rage of all those hellish monsters, the horror of the place, the rigour of the paine, the terrour of the

To the Reader.

company, and the eternitie of all those punishments. Would you thinke them wise that would daily in so weighty matters, and idly play away the time allotted them to prevent these intollerable calamities? Would you then account it secure, to nurse in your bosome so many ugly Serpents as sinnes are, or to foster in your soule so many malicious accusers, as mortall faults are?

Would you not then thinke one life too litile to repent for so many iniquities, everie one whereof were enough to cast you into those everlasting and unspeakeable torments? Why then doe wee not (at the least) devote that small remnant of these

To the Reader.

these our latter dayes, to the making an attonement with God, that our consciences may be free from this eternall danger? Who would relie the everlasting affaires of the life to come upon the gliding slipperinesse, and running streamae of our uncertaine life?

- It is a preposterous pollicie (in any wise conceit) to fight against God till our weapons bee blunted, our forces consumed, our limmes impotent, and our breath spent; and then when wee fall for faintnesse, and have fought our selves almost dead, to presume on his mercy. It were a strange peece of Art, and a very exorbitant course, while the Ship is sound, the Pylot well, the Marriners strong, the gale favourable, and the Sea calme,

to

To the Reader.

to lie idle at rode : and when the Ship leaks, the Pylot were sicke, the Marriners faint, the stormes boysterous, and the Sea turmoyled with surges, to launch forth for a voyage into a farre Countrey : yet such is the skill of our evening repenters, who though in the soundnesse of health, and in the perfect use of reason, they cannot resolve to weigh the ankers that withhold them from God, neverthelesse, feed themselves with a strong perswasion, that when their senses are astonied, their wits distracted, their understanding ducked, and both body and minde racked and tormented with the throbs and gripes of a mortall sicknesse, then will they thinke of the weightiest matters, and become Saints, when they

To the Reader.

they are scarce able to behave themselves like reasonable creatures? being then presumed to be lesse then men: for how can he that is assaulted with an unsettled conscience, distrained with the wringing fits of his dying flesh, maimed in all his abilities, and circled in with so many encombrances, be thought of due discretion to dispose of his chiefeest jewell, which is his soule? No, no, they that will loyter in seed time, and begin then to sow when others begin to reape: they that will riot out their health, and cast their accounts when they can scarcely speake: they that will slumber out the day, and enter their journey when the light doth faile them, let them blame their owne folly, if they die
in

To the Reader.

in debt, and eternall beggerie, and fall headlong into the lapse of endlesse perdition.

Great cause have wee then to have an houely watchfull care over our soule, being so dangerous assaulted and environed: most instantly entreating the divine Majesty to be our assured defence, and let us passe the day in mourning, the night in watching and weeping, and our whole time in plaine full lamenting, falling downe upon the ground humbled in sackcloth and ashes, having lost the garment of Christ, that hee may receive what the persecuting enemy would have spoyled, every short sigh will not bee sufficient satisfaction, nor every knocke a warrant to get in. Many shall cry Lord, Lord,

To the Reader.

Lord, and shall not bee accepted:
the foolish Virgins did knocke, but
were not admitted: Judas had
some sorrow, and yet died despe-
rate. Foreslow not (saith the Holy
Ghost) to be converted unto God,
and make not a daily lingering of
thy repaire unto him: for thou
shalt finde the suddenesse of his
wrath and revenge not slacke to
destroy sinners. For which cause,
let no man sojourne long in sinfull
security, or post over his repen-
tance untill feare enforce him to
it, but let us frame our premises
as we would finde our conclusion,
endeavouring to live as we are de-
sirous to die: let us not offer the
maine crop to the Diuell, and set
God to gleane the reproofe of his
harvest: let us not gorge the Di-
vell

To the Reader.

well with our fairest fruits, and
turne God to the filthy scraps of
his leavings : but let us truly de-
dicate both soule and body to his
service, whose right they are, and
whose service they owe; that so in
the evening of our life we may re-
tire to a Christian rest, closing up
the day of our life with a cleare
sunne-set, that leaving all dark-
nesse behind us, we may carry in
our consciences the light of grace:
and so escaping the horrour of an
eternall night, passe from a mor-
tall day, to an everlasting morrow.

Thine in Christ Jesus,

Samuell Rowland.

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STrike saile, poore soule,
in sins tempestuous tide,
That runst to ruine
and eternall wracke:
Thy course from heaven
is exceeding wide,
Hels gulfethou ent'rest,
if grace guide not backe:
Satan is Pilot
in this navigation,
The Ocean, Vanity,
The Rocke, damnation.

Warre with the Dragon,
and his whole alliance,
Renounce his league,
intends thy utter losse;

Take

Take in sinnes flag of truce,
set out defiance,
Display Christs ensigne
with the bloudy crosse:
Against a Faith-prooffe
armed Christian Knight,
The hellish coward
dares not mannage fight.

Resist him then,
if thou wilt victor be,
For so he flies,
and is disanimate;
His fiery darts can have
no force at thee,
The shield of faith doth all
their points rebate:
He conquers none to
his infernall den,
But yeelding slaves,
that wage not fight like men.

Thos

Those in the dungeon
of eternall darke,
He hath enthralled
everlasting date,
Branded with Reprobations
cole-blacke marke,
Within the never-
opening ramd up gate:
Where Dives rates one
drop of water more
Than any crowne
that ever Monarch wore.

Where furies haunt the heart-
torne wretch, despaire,
Where clamours cease not,
teeth are ever gnashing,
Where wrath and vengeance
sit in horrors chaire,
Where quenchlesse flames
of sulphur fire be flashing,

When

Where damned soules
blaspheme God in despight,
Where utter darknesse
stands remov'd from light.

Where plagues inviron,
torments compasse round,
Where anguish rores
in never stinted sorrow,
Where woe, woe, woe,
is every voices sound,
Where night eternall
never yeelds to morrow:
VVhere damned tortures
dreadfull shall persever,
Solong as God is God,
Solong is ever.

VVh

Heavens Glory.



WHoloves this life,
from love his love doth
And chusing drosse, (erre,
rich treasure doth denie,
Leaving the pearle,
Christs counsels to preferre,
With selling all we have,
the same to buy :
O happy soule.
that doth disburse a summe,
To gaine a kingdome
in the life to come.

Such trafficke may be
tearmed heavenly thrift,

Such

Heavens Glory.

Such venter hath no
hazard to disswade
Immortall purchase,
with a mortall gift,
The greatest gaine
that ever Merchant made :
To get a crowne
where Saints and Angels sing,
For laying out
a base and earthly thing.

To taste the joyes
no humane knowledge knowes,
To heare the tunes
of the cælestiall quires,
T'attaine heav'ns sweet
and mildest calme repose,
To see Gods face
the summe of good desires.
Which by his glorious Saints
is howerly eyde,

Heavens Glory.

Let sight with seeing,
never satisfide.

God as he is,
sight beyond estimate,
Which Angel tongues
are untaught to discover,
Whose splendor doth
The heavens illustrate,
Unto which sight
each sight becomes a lover:
Whom all the glorious
court of heaven laud,
With praises of
eternities applaud.

There where no teares are
to interpret griefes,
Nor any sighes, heart
dolours to expound,

There

Heavens Glory.

There where no treasure
is surpris'd by theeves,
Nor any voice that speakes
with sorrowes sound.
No use of passions,
no distempered thought,
No spot of sinne,
no deed of errour wrought.

The native home
of pilgrime soules abode,
Rest's habitation,
joyes true residence,
Ierusalem's new Citie
built by God,
Form'd by the hands
of his owne excellence;
With gold pav'd streets,
the wals of precious stone,
Where all sound praise
to him sits on the throne.

Heave



HEAVENS
Glory, EARTHS Va-
nitie, and HELLS
Torments.



of the Glory of the blessed Saints
in Heaven.

TO the end there might
want nothing to stirre
up our mindes to ver-
e, after the paines which Al-
mighty

mighty God threatneth to the wicked, he doth also set before us the reward of the good : which is, that glory and everlasting life which the blessed Saints doe enjoy in Heaven, whereby he doth very mightily allure us to the love of the same. But what manner of thing this reward, and what this life is, there is no tongue, neither of Angels nor of men, that is sufficient to expresse it. Howbeit, that wee may have some kinde of favour and knowledge thereof, I intend here to rehearse even word for word what *S. Augustine* saith in one of his meditations, speaking of the life everlasting (ensuing this transitorie time) and of the joye

joyes of the blessed Saints in Heaven. O life (saith he) prepared by Almighty God for his friends, a blessed life, a secure life, a quiet life, a beautifull life, a cleane life, a chaste life, a holy life; a life that knoweth no death, a life without sadnesse, without labour, without griefe, without trouble, without corruption, without feare, without variety, without alteration; a life replenished with all beaurie and dignity; where there is neither enemy that can offend, nor delight that can annoy, where love is perfect, and no feare at all, where the day is everlasting, and the spirit of all is one; where Almighty God is seene face to face, who is the onely

meate whereupon they feed without loathsomenesse: it delighteth mee to consider thy brightnesse, and thy treasures doe rejoyce my longing heart. The more I consider thee, the more I am stricken in love with thee. The great desire I have of thee, doth wonderfully delight me, and no lesse pleasure is it to me, to keepe thee in my remembrance. O life most happy, O kingdome truly blessed, wherein there is no death nor end, neither yet succession of time, where the day continuing evermore without night, knoweth not any mutation; where the victorious Conqueror being joyned with those everlasting quires of Angels, and having his

his head crowned with a garland of glory, singeth unto Almighty God one of the songs of *Sion*. Oh happy, yea, and most happy should my soule be, if when the race of this my pilgrimage is ended; I might bee worthy to see thy glory, thy blessednesse, thy beauty, the wals and gates of thy Citie, thy streets, thy lodgings, thy noble Citizens, and thine omnipotent King in his most glorious Majesty. The stones of thy wals are precious, thy gates are adorned with bright pearles, thy streets are of very fine excellent gold, in which there never faile perpetuall praises; thy houses are paved with rich stones, wrought throughout

with Saphirs, and covered
about with massie gold, where
no uncleane thing may enter,
neither doth any abide there
that is defiled. Faire and beauti-
full in thy delights art thou O
Ierusalem our mother, none of
those things are suffered in thee,
that are suffered here. There is
great diversitie betweene thy
things and the things that wee
doe continually see in this life.
In thee is never seene neither
darkenesse nor night, neither
yet any change of time. The
light that shineth in thee, com-
meth neither of lampes, nor of
Sunne or Moone, nor yet of
bright glittering Starres, but
God that proceedeth of God,
and the light that commeth of
light,

light, is he that giveth clearenes
unto thee. Even the very King
of Kings himselfe keepeth con-
tinuall residence in the midst
of thee, compassed about with
his officers and servants. There
doe the Angels in their orders
and Quires sing a most sweete
and melodious harmony. There
is celebrated a perpetuall solem-
nity and feast with every one of
them that cometh thither, after
his departure out of this pilgri-
mage. There be the orders of
Prophets; there is the famous
company of the Apostles; there
is the invincible army of Mar-
tyrs; there is the most reverent
assembly of confessors; there
are the true and perfect religi-
ous persons; there are the holy

Virgins, which have overcome both the pleasures of the world, and the frailty of their owne nature ; there are the young men and young women, more ancient in vertue than in yeares ; there are the sheepe and little lambes that have escaped from the Wolves, and from the deceitfull snares of this life, and therefore doe now keepe a perpetuall feast, each one in his place, all alike in joy, though different in degree. There Charity raigneth in her full perfection, for unto them God is all in all, whom they behold without end, in whose love they bee all continually inflamed, whom they doe alwaies love, and in loving doe praise, and
in

in praising, doe love, and all their exercises consist in praises, without wearinesse, and without travell. O happie were I, yea, and very happy indeed, if at what time I shall bee loosed out of the prison of this wretched body, I might be thought worthy to heare those songs of that heavenly melody, sung in the praise of the everlasting King, by all the Citizens of that so noble Citie. Happie were I, and very happie, if I might obtaine a roome among the Chaplaines of that Chappell, and wait for my turne also to sing my *Hallelujah*. If I might bee neare to my King, my God, my Lord, and see him in his glory, even as he

hath promised me, when he said:
O Father, this is my last determinate will, that all those that thou hast given unto me, may be with me, and see the glory which I had with thee before the world was created. Hetherto are the words of *S. Augustine*. Now tell me (Christian brother) what a day of glorious shine shall that be unto thee (if thou lead thy life in Gods feare) when after the course of this pilgrimage, thou shalt passe from death to immortality; and in that passage, when others shall beginne to feare, thou shalt beginne to rejoyce, and lift up thy head, because the day of thy deliverance is at hand. Come forth a little (saith *S. Jerome* unto the Virgine

gine *Eustochia*) out of the prison of this body, and when thou art before the gate of this Tabernacle, set before thy eyes the reward that thou hopest to have for thy present labours. Tell me, what a day shall that bee, when our Lord himselfe with all his Saints, shall come and meet thee in the way, saying unto thee: *Arise and make hast O my beloved, my delight, and my Turtle dove, for now the Winter is past, and the tempestuous waters are ceased, the flowers doe beginne to appeare in our land.* Cant. 2. How great joy shall thy soule then receive, when it shall be at that time presented before the Throne of the most blessed Trinity, by the hands of the holy

holy Angels, and when shall be declared thy good workes, and what crosses, tribulations, and injuries thou hast suffered for Gods sake. *Acts 9. S. Luke* writeth, That when holy *Tabitha*, the great almes giver was dead, all the Widdowes and poore folke came about the Apostle *S. Peter*, shewing unto him the garments which shee had given them: wherewith the Apostle being moved, made his prayer unto Almighty God for that so mercifull a woman, and by his prayers he raised her againe to life. Now what a gladnesse will it beto thy soule, when in the midst of these blessed spirits thou shalt bee placed, with remembrance of thy almes-deeds,

deeds, thy prayers and fastings, the innocency of thy life, thy suffering of wrongs and injuries, thy patience in afflictions, thy temperance in diet, with all other vertues and good workes that thou hast done in all thy life. O how great joy shalt thou receive at that time for all the good deeds that thou hast wrought; how clearly then shalt thou understand the value and the excellencie of vertue. There the obedient man shall talke of victories; there vertue shall receive her reward, and the good honoured according to their merit. Moreover, vvhhat a pleasure vwill it bee unto thee, when thou shalt see thy selfe to bee in that
sure

sure haven, and shalt looke back upon the course of thy navigation which thou hast sailed here in this life: when thou shalt remember the tempests wherein thou hast beene tossed, the straits through which thou hast passed, and the dangers of theeves and pyrats, from whom thou hast escaped. There is the place where they shall sing the song of the Prophet, which saith, *Had it not beene that our Lord had beene mine helper, it could not be but my soule had gone into hell.* Especially, when from thence thou shalt behold so many sins as are committed every houre in the world, so many soules as doe descend every day into hell, and how it hath pleased

sed Almighty God, that among such a multitude of damned persons, thou shouldst be of the number of his elect, and one of those to whom he would grant such exceeding great felicity and glory. Besides all this, what a goodly sight will it bee to see those seats filled up, and the Citie builded, and the wals of that noble *Ierusalem* repaired againe? With what chearefull embracings shall the whole court of Heaven entertaine them, beholding them when they come laden with the spoiles of their vanquished enemies? There shall those valiant men and women enter with triumph, which have together with the world conquered the weaknesse of their
their

their owne fraile nature. There shall they enter which have suffered martyrdom for Christs sake, with double triumph over the flesh and the world, adorned with all coelestiall glory. There shall also daily enter many young men and children, which have vanquished the tenderesse of their young yeares with discretion and vertue. Oh, how sweet and favorie shall the fruit of vertue then be, although for a time before her roots seemed very bitter: sweete is the cold evening after the hot sunnie day; sweete is the fountaine to the weary thirstie traveller; sweet is rest and sleepe to the tired servant: but much more sweet is it to the Saints in
Hea-

re Heaven to enjoy peace after
f- warre, security after perill, eter-
ts nall rest after their paines and
er travels: for then are the warres
r- at an end, then need they no
7. more to goe all armed, both on
r- the right side and on the left.
; The children of *Israel* went
- forth armed towards the land
s of Promise, but after that the
e land was conquered, they laid
downe their speares, and cast a-
way their armour, and forget-
ting all feare and turmoile of
warre, each one under the shad-
dow of his pavillion & harbour
enjoyed the fruit of their sweete
peace. Now may the watching
Prophet come downe from his
standing, that did watch and fix
his feete upon the place of the
Sen.

Sentinell: There is no more feare of invafion by the terrible armies of the bloody enemies: there is no place for the fubtil crafts of the lurking viper: there cannot arive the deadly fight of the venomous Baffeliske, nor yet shall the hissing of the ancient Serpent be heard there, but onely the soft breathing ayre of the Holy Ghost; wherein is beholden the glory of Almighty God. This is the region of all peace, the place of security, situated above all the Elements, whether the cloudes and stormie winds of the darke ayre cannot come. O what glorious things have beene spoken of thee, O Citie of God. Blessed are they (saith holy *Tobias*) that
love

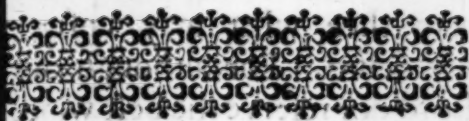
love thee, and enjoy thy peace.
O my soule praise our Lord, for
he hath delivered *Ierusalem* his
Citie from all her troubles.
Happy shall I be, if the remnant
of my posterity might come to
see the clearenesse of *Ierusalem* :
her gates shall be wrought with
Saphirs and Emeraulds, and all
the circuit of her wals shall bee
built with precious stones, her
streets shall bee paved with
white and polished marble, and
in all parts of her territories shall
bee sung *Hallelujah*. O joyfull
countrey ! O sweete glory ! O
blessed company ! who shall
be those so fortunate and happy
that are elected for thee ? It see-
meth a presumption to desire
thee, and yet I will not live
with-

without the desire of thee. O ye sonnes of *Adam*, a race of men, miserably blinded and deceived. O ye scattered sheepe, wandring out of your right way, if this be your sheep-coat, whether goe you backward? What meane you? Why suffer you such an excellent benefit to be wilfully lost for not taking so little paines? What wise man would not desire, that all labour & paine of the world were imposed unto him? that all sorrowes, afflictions, and diseases were even powred upon him as thicke as haile; that persecutions, tribulations, and griefes, with one to molest him, another to disquiet him, yea, that all creatures in the world
did

did conspire against him, being
scorned and made a laughing
stocke of all men; and that his
whole life were converted into
weepings and lamentations; so
that in the next life hee might
finde repose in the heavenly
harbor of eternall consolation,
and be thought meet to have a
place among that blessed peo-
ple, which are adorned and
beautified with such inestima-
ble glory. And thou, O foo-
lish lover of this miserable
world, go thy way, seeke as long
as thou wilt for honours and
promotions, build sumptuous
houses and pallaces, purchase
lands and possessions, inlarge thy
territories and dominions, yea,
command if thou wilt the whole
world,

world, yet shalt thou never be so great as the least of all the servants of Almighty God, who shall receive that treasure which this world cannot give, and shall enjoy that felicity, which shall endure for evermore, when thou with thy pompe and riches, shall beare the rich glut-ton company, whose buriall is in the deepe vault of hell: but the devout spirituall man shall bee carried by the holy Angels with poore *Lazarus* into *Abrahams* bosome, a place of perpetuall rest, joy, solace, and eternall happinesse.

of



*Of the benefits which our Lord
promiseth to give in this pre-
sent life; to such as live a
just and godly life.*

BEradventure thou wilt
now say, that all
these things before
rehearsed, bee re-
wards and punishments onely
for the life to come: and that
thou desirest to see something
in this present life; because
our mindes are wont to be mo-
ved very much with the sight
of things present. To satisfie
thee

thee herein, I will also explaine unto thee what may answer thy desire. For although our Lord do reserve the best wine, and the delicate dishes of most delight, untill the end of the banquet, yet he suffereth not his friends to bee utterly destitute of meate and drinke in this tedious voyage: for hee knoweth very well, that they could not otherwise hold out in their journey. And therefore when he said unto *Abraham*, Feare not *Abraham*, for I am thy defender, and thy reward shall be exceeding great: By these words he promised two things, the one for the time present, that was, to be his safeguard and defence in all such things as
may

may happen in this life, and the other for the time to come, and that is, the reward of glory which is reserved for the next life. But how great the first promise is, and how many kinds of benefits and favours are therein included, no man is able to understand, but onely he, that hath with great diligence read the holy Scriptures, wherein no one thing is more often repeated and set forth, than the greatness of the favours, benefits, and priviledges, which Almighty God promiseth unto his friends in this life. Hearken what *Salomon* saith in the third Chapter of his Proverbs, as touching this matter. *Blessed is that man that findeth wisdom,*
C for

for it is better to have it, than all the treasures of Silver and Gold, be they never so excellent and precious: and it is more worth than all the riches of the world, and whatsoever mans heart is able to desire, is not comparable unto it. The length of daies are at her right hand, and riches and glorie at her left. Her waies be pleasant, and all her passages bee quiet; shee is a tree of life to all those that have obtained her; and hee that shall have her in continuall possession, shall bee blessed. Keepe therefore (O my sonne) the lawes of Almighty God, and his counsell, for they shall be as life to thy soule, and sweetnesse to thy taste. Then shalt thou walke safely in thy waies, and thy feet shall not find

finde any stumbling blockes. If thou sleep, thou shalt have no cause to feare: and if thou take thy rest, thy sleepe shall bee quiet. This is the sweetnesse and quietnesse of the way of the godly, but the waies of the wicked are farre different, as the holy Scripture doth declare unto us. The paths and waies of the wicked (saith *Ecclesiasticus*) are full of brambles, and at the end of their journey are prepared for them hell, darknesse, and paines. Doeſt thou thinke it then a good exchange, to forsake the waies of Almighty God, for the waies of the world, sith there is so great difference betweene the one and the other, not onely in the end of the way, but also

in all the steps of the same? What madnesse can be greater, than to choose one torment to gaine another by; rather than with one rest to gaine another rest? And that thou maist more clearely perceive the excellency of this rest, and what a number of benefits are presently incident thereunto, I beseech thee hearken attentively even what Almighty God himselfe hath promised by his Prophet *Esay*, to the observers of his law, in a manner with these words, as divers interpreters doe expound them. When thou shalt doe (saith hee) such and such things, which I have commanded thee to doe, there shall forthwith appeare unto thee
the

the dawning of the cleare day
(that is, the sonne of justice)
which shall drive away all the
darkenesse of thy errours and
miseries, and then shalt thou
begin to enjoy true and perfect
salvation. Now these are the
benefits which Almighty God
hath promised to his servants.
And albeit some of them bee
for the time to come, yet are
some of them to be presently
received in this life : as, that new
light and shining from heaven;
that safety and abundance of
all good things ; that assured
confidence and trust in the Al-
mighty God ; that divine assi-
stance in all our Prayers and Pe-
titions made unto him ; that
peace and tranquility of consci-
ence ;

ence; that protection and providence of Almighty God. All these are the gracious gifts and favours which Almighty God hath promised to his servants in this life. They all are the works of his mercy, effects of his grace, testimonies of his love, and blessings, which he of his fatherly providence extendeth.

To be short, all these benefits doe the godly injoy both in this present life, and in the life to come: and of all these are the ungodly deprived, both in the one life, and in the other. Whereby thou maist easily perceive, what difference there is betweene the one sort and the other, seeing the one is so rich in graces, and the other so
poore

poore and needy: For if thou ponder well Gods promised blessings, and consider the state and condition of the good and the wicked, thou shalt find, that the one sort is highly in the favour of Almighty God, and the other deeply in his displeasure: the one be his friends, and the other his enemies: the one be in light, and the other in darkenesse: the one doe enjoy the company of Angels, and the other the filthy pleasures and delights of Swine: the one are truely free, and Lords over themselves, and the other are become bond-slaves unto Satan, and unto their owne lusts and appetites. The one are joy-

full with the witnesse of a good conscience, and the other (except they bee utterly blinded) are continually bitten with the worme of conscience, evermore gnawing on them: the one in tribulation, stand stedfastly in their proper place; and the other, like light chaffe, are carried up and downe with every blast of winde: the one stand secure and firme with the anker of hope, and the other are unstable, and evermore yeelding unto the assaults of fortune: the prayers of the one are acceptable and liking unto God, and the prayers of the other are abhorred and accursed: the death of the one is quiet, peaceable and precious in the sight of
of

of God, and the death of the other, is unquiet, painefull, and troubled with a thousand frights and terrours: To conclude, the one live like children under the protection and defence of Almighty God, and sleepe sweetly under the shadow of his pastorall providence; and the other being excluded from this kinde of providence, wander abroad as strayed sheepe, without their shepheard and Master, lying wide open to all the perills, dangers, and assaults of the world. Seeing then, that a vertuous life is accompanied with all these benefits, what is the cause that should withdraw thee, and perswade thee not to

embrace such a precious treasure? what art thou able to alledge for excuse of thy great negligence? To say that this is not true, it cannot be admitted, for so much as Gods word doth avouch the certaintie hereof. To say that these are but small benefits, thou canst not, for so much as they doe exceede all that mans heart can desire. To say that thou art an enemy unto thy selfe, and that thou dost not desire these benefits, cannot be, considering that a man is even naturally a friend to himselfe, & the will of man hath ever an eye to his owne benefit, which is the very object or mark that his desire shooteth at. To say that thou hast no understanding,

ding, nor taste of these benefits, it will not serve to discharge thine offence, for so much as thou hast the faith and beleefe thereof, though thou hast not the taste, for the taste is lost through sinne, but not the faith: and the faith is a witnessse more certaine, more secure, & better to be trusted, than all other experiences and witnessses in the world. Why doest thou not then discredit all other witnessses with this one assured testimony? Why doest thou not rather give credit unto faith, than to thine owne opinion and judgement? O that thou wouldest make a resolute determination, to submit thy selfe into the hands of Almighty God,
and

and to put thy whole trust assuredly in him How soone shouldest thou then see all these Prophetes fulfilled in thee : then shouldest thou see the excellency of these divine treasures : then shouldest thou see how starke blinde the lovers of this world are, that seeke not after this high treasure : then shouldest thou see upon what good ground our Saviour inviteth us to this kind of life, saying; *Come unto me all yee that travell, and are loaden, and I will refresh you; take my yoake upon you, and you shall finde rest for your soules : for my yoake is sweet, and my burden is light.* Almighty God is no deceiver, nor false promiser, neither yet is hee a
great

great boaster of such things as he promiseth. Why dost thou then shrink backe? why dost thou refuse peace and true quietnesse? why dost thou refuse the gentle offers and sweet callings of thy Pastor? how darest thou despise and banish away vertue from thee, which hath such prerogatives and privileges as these be: and withall, confirmed and signed even with the hand of Almighty God? The *Queene of Sheba* heard far lesse things than these of *Salomon*, and yet she travelled from the uttermost parts of the world, to try the truth of those things that she had heard. And why doest not thou then (hearing such notable, yea, and so certaine

taine newes of vertue) adventure
to take a little paines to try the
truth and sequell thereof. O
deare Christian brother, put
thy trust in Almighty God and
in his Word, and commit thy
selfe most boldly without all
feare into his armes, and unloose
from thy hands those trifling
knots that have hitherto decei-
ved thee, and thou shalt finde,
that the merits of vertue doe
farre excell her fame: and that
all which is spoken in praise of
her, is nothing in comparison
of that which she is indeed.

That



That a man ought not to deferre
his Repentance and Conversion
unto God, from day to day; con-
sidering he hath so many debts
to discharge, by reason of the
offences committed in
his sinfull life al-
ready past.



Now then, if on the
one side there be
so many and so
great respects,
that doe binde us
to change our sinfull life; and
on the other side, we have not
any sufficient excuse why wee
should not make this exchange.
How

How long wilt thou tarry, untill thou fully resolve to doe it? Turne thine eyes a little, and look back upon thy life past, and consider, that at this present (of what age soever thou be) it is high time, or rather, the time well nigh past to begin to discharge some part of thy old debts. Consider, that thou which art a Christian regenerated in the water of holy Baptisme, which doest acknowledge Almighty God for thy Father, and the Catholike Church for thy Mother, whom she hath nourished with the milke of the Gospell, to wit, with the doctrine of the Apostles and Evangelists: consider (I say) that all this notwithstanding, thou hast lived
even

even as loosely and dissolutely,
as if thou hadst beene a meere
Infidell, that had never any
knowledge of Almighty God.
And if thou doe denie this, then
tell me what kinde of sin is there
which thou hast not committed?
What tree is there forbidden
that thou hast not beholden
with thine eyes? What greene
meddow is there, in which thou
hast not (at the least in desire)
feasted thy litcherous lust?
what thing hath beene set be-
fore thine eyes, that thou hast
not wantonly desired? What
appetite hast thou left unexecu-
ted, notwithstanding that thou
didst beleeve in Almighty God,
and that thou wert a Christian?
What wouldst thou have done
more,

more, if thou hadst not had any faith at all? If thou hadst not looked for any other life? If thou hadst not feared the dreadfull day of judgement? What hath all thy former life beene, but a web of sinnes, a sinke of vices, a way full of brambles and thornes, and a forward disobedience of God? with whom hast thou hitherto lived, but onely with thine appetite, with thy flesh, with thy pride, and with the goods and riches of this transitory world? These have beene thy gods, these have beene thine idols whom thou hast served, and whose lawes thou hast diligently obeyed. Make thine account with the Almighty God, with his lawes,
and

and with his obedience, and peradventure thou shalt finde, that thou hast esteemed him no more, than if he had beene a god of wood, or stone. For it is certaine, that there bee many Christians, which beleaving that there is a God, are induced to sinne with such facility, as though they beleaved, that there were no God at all: and doe offend no whit the lesse, though they beleeve that there is a God, then they would doe, if they beleaved there were none at all. What greater injurie, what greater despight can bee done, than so to contemne his divine majestie? Finally, thou beleaving all such things as Christs Church doth

doth beleeeve, hast notwithstanding so led thy life, as if thou wert perswaded, that the beleefe of Christians were the greatest fables or lies in the world. And if the multitude of thy sinnes past, and the faculty thou hast used in committing of them, doe not make thee afraid, why dost thou not feare at the least the Majesty and omnipotencie of him, against whom thou hast sinned? Lift up thine eyes, and consider the infinite greatnesse and omnipotencie of the Lord, whom the powers of Heaven do adore, before whose Majesty the whole compasse of the wide world lyeth prostrate; in whose presence, all things created, are no more than
than

than chaffe carried away with
the winde. Consider also with
thy selfe how unseemely it is,
that such a vile worme as thou
art, should have audacity so ma-
ny times to offend and provoke
the wrath of so great a Majesty.
Consider the wonderfull and
most terrible severity of his ju-
stice, and what horrible punish-
ments hee hath used from time
to time in the world against
sinne; and that not onely upon
particular persons, but also up-
on Cities, Nations, Kingdomes
and Provinces, yea, upon the u-
niversall World: And not one-
ly in earth, but also in Heaven;
and not onely upon strangers
sinners, but even upon his
owne most innocent sonne, our
sweet

sweet Saviour Jesus Christ,
when he tooke upon him to sa-
tisfie for the debt that we owed.
And if this severity was used
upon greene and innocent
wood, and that for the sinnes of
others; what then will he doe
upon dry and withered wood,
and against those that are loden
with their owne sinnes? Now,
what thing can bee thought
more unreasonable, then that
such a fraile wretch as thou art,
should bee so saucie and mala-
pert, as to mocke with so migh-
tie a Lord, whose hand is so
heavie, that in case hee should
strike but one stroke upon thee,
hee would at one blow drive
thee downe headlong into the
deepe bottomelesse pit of hell,
with-

without remedy. Consider likewise the great patience of this our mercifull Lord, who hath expected thy repentance so long, even from the time that thou didst first offend him: and think, that if after so long patience and tarrying for thee, thou shalt still continue thy leaud and sinfull life, abusing thus his mercy, and provoking him to further indignation and wrath, hee will then bend his bowe, and shake his sword, and raine downe upon thee even sharpe arrowes of everlasting wrath and death. Consider also the profoundnesse of his deepe judgments, wherof we read, and see daily so great wonders. We see how *Salomon* himselfe, after
his

his so great wisdome, and after those three thousand parables and most profound mysteries uttered by him, was forsaken by Almighty God, and suffered to fall down and adore Idols. Wee see how one of those seven first Deacons of the Primitive Church, which were full of the Holy Ghost, became not onely an hereticke, but also an arch-hereticke and a father of heresies. We see daily many starres fall downe from Heaven unto earth, with miserable fals, and to wallow themselves in the durt, and to eat the meate of swine, which sate before at Gods owne table, and were fed with the very bread of Angels. If then the just and righteous
for

for some secret pride or negligence, or else for some ingratitude of theirs) bethus justly forsaken of Almighty God, after they have bestowed so many yeares in his service. What maist thou looke for, that hast done in a manner nothing else in all thy life time, but onely heaped sinnes upon sinnes, and hast thereby offended Almighty God most grievously?

Now, if thou hast lived after this sort, were it not reason that thou shouldst now at the length give over, and cease heaping sinne upon sinne, and debt upon debt, and begin to pacifie the wrath of Almighty God, and to disburden thy sinnefull soule? Were it not meet, that

D that

that time which thou hast hitherto given to the world, to thy flesh, and to the Divell, should suffice? and that thou shouldest bestow some little time of that which remaineth, to serve him, who hath given thee all that thou hast? Were it not a point of wisdom, after so long time, and so many great injuries, to feare the most terrible justice of Almighty God, who the more patiently he suffereth sinners, the more hee doth afterwards punish them with severity and justice? Were it not meet for thee to feare thy long continuance so many yeares in sinne, and in the displeasure of Almighty God, procuring thereby against thee such

a mighty adversary as he is, and provoking him of a mercifull loving Father to become thy severe terrible judge and enemy? Were it not meet to feare, least that the force of evill custome may in continuance of time be turned into nature; and that thy long vicious usuall manner of committing sinne, may make of a vice, a necessity, or little lesse? Why art thou not afraid, least by little and little thou maiest cast thy selfe downe head-long into the deep pit of a reprobate sence, whereinto after that a man is once false, hee never maketh account of any sinne, be it never so great.

The Patriarke *Jacob* said unto *Laban* his father in law: These

fourteene yeares have I served thee, and looking to thine affaires, now it is time that I should looke to mine owne, and begin to attend unto the affaires of mine owne household. Wherefore if thou hast likewise bestowed so many yeares in the service of this world, and of this fraile transitory life, were it not good reason, that thou shouldst now begin to make some provision for the salvation of thy soule, and for the everlasting life to come? There is nothing more short, nor more transitory then the life of man, and therefore providing so carefully as thou doest for all such things as be necessarie for this life, which is so short, what dost thou

doest thou not provide like-
wise somewhat for the life that
is to come? which life
shall endure for
ever and
ever.



D 3 Earths



A Sigh.

Hence lazie sleepe,
 thou sonne of sullen night,
 That with soft-breathing Spels
 keeps sorrowes under
 Thy charmes ; cheares up
 the spirits with delight,
 And laps the Sences
 in Lethæan slumber ;
 Packe and be gone :
 for my sad soule knowes well,
 Care best accordeth
 with a gloomie Cell.

And what more darke
 then my sin-clouded Soule?

Where

Where yet the Sunne
 of Sapience never shone;
 But still in Errors
 ougly cave did roule,
 Where nought keepes concord
 but discordant mone:
 Leave me I say,
 and give me leave to tell,
 That to my Soule,
 my selfe ha's not done well.

Good man! (if good
 there liues one) Thou that art
 So farre thrust
 from the worlds imperious eyes;
 Helpe me to a't
 this penitentiall part:
 I meane, No coyner
 of new Niceties,
 Nor wodden Worshipper:
 Give me him than

D A

That's

That's a God-loving,
and good living man,

To be my partner
in this Tragedie;
Whose scenes run bleeding
through the wounded Acts,
Heart-strucke by Sinne
and Satans fallacie,
And poyson'd by
my selfe-committed facts:
Send me thy prayers,
if not thy prescnce found,
To stop the Ore-face
of this streaming wound.

Steere me (sweet Saviour)
while I safe have past
The stormie Euroclydons
of Despaire,

Till

Till happily I have
arriv'd at last,
To touch at Thee, my Soules
sole-saving stayre :
Tow up my sin-frought Soule,
sunke downe below,
And long lien weltring
midst the waves of wo.

New rig me up,
lest wallowing I orewhelme ;
Thy Mercy be my Main-mast ;
And for Sayles
My Sighs ; thy Truth, my tackling ;
Faith, my Helme :
My ballast, Love ;
Hope, Anchor that ne're failes :
Then in Heav'ns haven
calme Peace me arrive,
Where once enharbor'd,
I shall richly thrive.

Woes me! how long ha's
Pride besotted me?
Proposing to dim Reason
my good parts,
My nimble Wit,
my quicke proclivitie
To Apprehension;
and in high deserts
How many stood beneath me:
I (vaine foole)
Thus fob'd by Satans sleights,
ore-slipt my Soule:

Who in darke Error
downe embodied lies,
Blacke as the Star-lesse Night;
and hideously
Impuritie with rustie wings
crosse flies.
Betwixt the Sunne of
Righteousnesse and me;
Whil'st

Whil'st (Bat-like) beats my Soule
her leather sayles
Gainst the soft Ayre;
and rising, fals and failes.

Must I for each
unsyllabled close Thought
Render account?
O wit-fi'ld Conference!
Cal'd in is thy protection then,
deare bought:
How was my brow
o'rehatcht with Impudence?
To let whole worlds of words
my cheekes up-swell,
The least of whom
would ding me downe to Hel.

O wretched Impes
then of mans impious race!
Who'l

Who'l breath out Blasphemies
 to make a Iest;
 And call wit flashing
 the sole punctuall grace
 Of genuine knowledg:
 But amongst the rest,
 Iudge in what case
 are those wit-bucsters in,
 That hourelly practise
 this soule sinking sinne?

O may my tongue
 be ever rivetted
 Fast to my roose,
 but when it speakes Gods praise:
 May not one vocall sound
 by breath be fed,
 But when it carols out
 celestiaall Layes;
 Let not one tone
 through my tongues hatches flie,
 But

But what beares with't
heav'ns glories harmonie.

Helpe (Lord of power) my
feeble-joynted praiers
To clamber th'azure Mountaines
throwne above me ;
And keepe a seat for me there
mongst those hairees,
Apportion'd out to such
as truely love thee :
Admit them in thine eares
a resting roome,
Vntill to thee and them,
my soule shall come.

Meane while, moyst ey'd
Repentance here below
Shall Inmate wise be
Tenant to my minde:

For

For Prayers, without true

Penitence, doe show,

“ Like meats unseason’d,

or like Bils unsign’d;

“ Or corne on tops of

Cottages that growes,

“ Which (uselesse) no man

either reapes or sowes..

O how my Soule’s surpriz’d

with shallow feares?

When, thinking to leane on

Lifes broken staffe;

And counting to mine age

large summes of yeares,

I heare the sweet

and sacred Psalmograph,

Compare Life to a Flowre,

a Puffe, a Span;

Who’s Monarch now,

next minute’s not a Man.

Must

Must I needs dye?

why surfet I on Pleasure?

Must I needs dye?

why swim I in Delight?

Must I needs dye?

why squint I after Treasure?

Must I needs dye?

why live I not aright?

Must I needs dye?

why live I then in sin?

Thrice better for me

I had never bin.

Fountaine of breathing Dust?

such grace me give,

That I in life,

prepare in dust to lye;

Let me be dying still

whiles I doe live;

That I may blisfull live,

when I shall dye:

For

For in Christs Schoole
this Paradox learne I ;
Who dies before he dies,
shall never die.

If I must die,
then after must begin
The life of Ioy or
Torment without end ;
The life of Torment
purchas'd is by sinne ;
The life of Ioy, by life
that learnes t' amend :
Why should I then prophane,
swear, curse, lust, lie,
If I but thinke on this ;
That I must die ?

Why should I quaffe
to more then Nature can ?

Sith

*Sith more drinke I gaine
more losse is mine :*

*For may I not be term'd
a beſtiall man,*

*To drowne my Reason
in a cup of wine ?*

Teatenfold worſe :

*Thus monſter made at leaſt :
God made me Man,
I make my ſelfe a Beaſt.*

*How ſwelt I with hard travell
through the Dale*

*That leads to Prophanations
irkeſome cell ?*

*But freeze, by ſoftly
pacing up the ſkale,*

*Where burning zeale,
and her bright ſiſters dwell:*

*Thus ſweat I in the ſhadow,
ſhake i'th ſhine,*

And

And by free choice,
from good to ill decline.

Sweet Saviour cleanse
my leprous loathsome soule
In that depurpled Fount,
which forth thy side
Gurgling, did twixt two
Lilly-mountaines roule,
To rinse Mans tainted Race,
Sin soyliside :
Wash it more white
than the triumphant Swan,
That rides o'th silver brest
of Eridan.

Suffer my prayers
harmony to rise
Into thine eares,
while th' Angels beare a part :
Accepts

Accept my Sighs,
as smelling Sacrifice,
Sent from the Altar
of my bleeding heart;
Vp to thy nostrils, sweet
asth' Oyle of Aaron,
Or th' odoriferous Rose
of flowrie Sharon.

The Hart ne're long'd more
for the purling brookes;
Nor did the lustfull Goate
with more pursuit,
After the blossom'd
Tritifolie looke,
Then do's my panting Soule,
t' enjoy the fruit
Of thy Life-wa'er;
which if I attaine
To taste of once,
I ne're shall thirst againe,

Even

Even as the chapped ground
in Summers heat,
Cals to the clouds,
and gapes at every shewre:
Whose thirstie Casma's
greedily intreat,
As tho they would
th' whole house of heav'n devour;
So do's my riven Soule,
beparcht with sin,
Tawne wide, to let
moyst drops of Mercie in.

Earths

*Earths Vanitie.*

Vanitie of vanities, and
all is but vanitie, saith
the wisest Preacher
that ever wrote: *One generation
passeth and another commeth, and
all is but vexation of spirit.*
Which divine theoreme, that
we may the better perceiue, let
us set our selves to the serious
meditation of it: for the more
we search, the more we shall see
all things to be vanity, nothing
constant, nothing for our eter-
nall

nall good, but our soules salvation. Mans life on earth doth no sooner begin, but his end approacheth, his death hasteneth. Some come upon the stage of this world but to have a breathing, and are presently gone: others stay a while longer, it may be a day, perhaps a weeke, perhaps a month, peradventure a yeare, or it may bee some few yeares: but alas ! the longer they stay, the greater their griefe, care, feare, and anxietie of minde. Even in the infancy of age man is oft times left as *Moses* sometime was, in the flouds of misery ; but as age increaseth, sorrow increaseth, because sinne increaseth : when youth runnes most at randome,
and

and thinketh it selfe most safe; it
is then hemm'd in with grea-
test dangers; then the rash-
foole-hardy minde of man hur-
rieth him headlong to hell, ex-
cept the irresistible power of
Gods preventing grace doth
speedily stay him; then his wits
are even intoxicated with a
frenzie of iniquity, and wholly
bent upon riotousnesse, rash-
nesse, luxury, jollitie, superflui-
ty and excesse in carnall plea-
sures. Hee then devoteth his
time, and addicth himselfe to
all manner of evill, drinking,
dancing, revelling, swaggering,
swearing, whoring, gaming,
quarreling, fighting; and in the
meane while never thinkes on
Heaven, nor feareth hell. His
head

head is fraught with vanities
his heart with fallacies, where
by his soule is brought into
labyrinth of inextricable misfe
ries. So great is the temerity of
his unadvised minde, that no
consideration of Gods judge
ments, either past, or present
or to come, can set a stop to his
wickednesse. His youthfull
nesse damps at no bogges, quag
mires, hils, or mountaines; but
wingeth him over all impedime
nts, mounts him over all moy
tives that might way-lay his
finnes. He sticks not to offend
his maker, to recrucifie his Re
deemer, to resist (shall I say his
Sanctifier, no, but) the Spirit
whom God hath given to be his
sanctifier: and if hee so carry
him

himselfe toward these, no mer-
vaile that he derideth his Tutor,
scornes the Minister (like the
little children that mock'd *Eli-*
sha) oppresseth his poore bro-
ther (as *Pharaoh* did the *Israe-*
lites :) spareth not Infants (no
more then *Herod* did) regardeth
not parents, (no more then *Hoph-*
ni and *Phinias* did.) Let the
mother direct him; the father
correct him, his ancients in-
struct him, alas! all is in vaine:
youth makes men head-strong,
himselſe-conceited and proud, so
that they swell with an over-
weening opinion of their owne
worth; they thinke themselves
the onely wits of the time, the
onely men of the world, more
fit to teach others then to learne
E them-

themselves, more able to give then to take advice. If they go on a while in their lewd courses without the restraining and renewing Grace of God, they get a habit of evill, are hardned through the custome of sinne, none may resist them, none compare with them, no law of God or man can restrain them.

Psal. 2. They take counsell together against the Lord, and against his annointed, saying, Let us breake their bands asunder, and cast away their cords from us. Whereupon oftentimes (the ripenessse of sinne being hastened by outragiousnessse of sinning) God suddenly cuts them off, in their intemperancy, luxury, quarrels, and disorders; which shewes the vainenesse

*Nequitie
vici
se non
finis esse
senem.*

vainenesse to be meere vanity.
Suppose they grow as great as
Tamberlaine, yet a Gunne, Pike,
Arrow; nay, a Fly, Flea, or Gnat;
a dram, nay, a drop of poyson,
proves them to bee vaine men:
one of these silly creatures may
send him presently to his Crea-
tor to receive his finall doome.
Yet alas! what doe these most
minde? The bum-basted silken
Gallants of ourtime, that come
forth like a May morning, deck-
ed with all the glory of Art; the
Epicurean Cormerants, the gus-
ling and tipling tosse-pots, the
dainty painting Dames, the de-
licate mincing Ladies, the
sweet-singing Syrens, the dan-
cing Damsels, the finicall
youths, the couzening Shop-
keepers,

E 2

keeper, the crafty Crafts-man:
I say, what doe all these, but set
their minds upon vanitie, up-
on glory, honour, pride, drosse,
and such like trash, which
weighed in the ballance of the
Sanctuary prove lighter then
vanity? Doe we not sometime
see more spent upon one suite in
Law then would keepe a poore
Country towne with the inha-
bitants for a whole yeare? See
wee not more spent upon one
suite of apparell, for one proud
carkasse, then would build a
Free-schoole? So that the
cloathes on many a Gallant
backe exceeds his Rent-day
See we not more spent upon an
Feast to satisfie the curiosity of
a few, then would satisfie the
necessities

necessity of a hundred poore wretches almost famished to death? See wee not more drunke in a Taverne at one sitting by a small company, then would serve a troope of sturdy Souldiers in the field? Many goe daily to the Tavern, where they sticke not to spend their twelve pence, who would grudge to give one penny, nay, one farthing to a hungry begger. Againe, is there not now more spent upon a Ladies feather, then would pay a meane mans tythes? Is there not more spent upon one paire of sleeves, then would cloath sixe bodies? and more spent at a Whitsunday ale, then would keepe the poore of the Parish for a yeare? Have

wee not amongst our Gentry, some of the female sexe, who will spend more upon a Glasse and a pot of complexion, then they will give a whole yeare at their gate? they must be menders of that which God makes, makers of that which God marres, turning themselves (like the Camelion) into all shapes, though never so grisly and ugly; and being never well till they be most ill, never (as they conceit) in fashion, till indeede they be out of all fashion. If this be not a vanity of vanities, who can tell what is vanity? Every man is an eye-witnesse of this vanity, the more is the pittie that it should bee so common: your Lady, the Merchants wife, the

the trades mans wife, nay, all of all sorts are a degree above their estate. Your Gallant is no man, unlesse his haire bee of the womans fashion, dangling and waving over his shoulders; your woman no body, except (contrary to the modesty of her sexe) shee be halfe (at least) of the mans fashion: shee jets, she cuts, shee rides, she sweares, she games, she smoakes, shee drinckes, and what not that is evill? Shee is in the universall portraiture of her behaviour, as well as in her accoutrements, more then halfe a man; the man on the other side, no lesse womanish. We may well admire and exclaime with the Poet, *O tempora ! O mores ! O the times !*

O the manners of these times!
O quantum est in rebus mane! O
how great a nothing is there in
all things! What a vanity of va-
nity hath overspread the age we
live in? Were our forefathers
now alive to be spectators of
this vanity, it would strike them
into amazement. In their dayes
the Pike, the Speare, the Sword,
the Bowe, the Arrow, Musket
and Caliever, with the warlike
Horse, were the object of exer-
cise and recreation: Now the
Pot, the Pipe, Dice and Cards,
and such like vanities, indeed
worse then the quintessence of
the extreamest vanity. We are
now all for ease, wee must lye
soft, fare deliciously, goe sump-
tuously, drinke Wine in bowles,
carowle

s! carowse healths, till health bee
O quite drunke away; nay, we
in must kneele to our drinke, when
a- we will not kneele to him that
ve gave us our drinke; we doe ho-
rs mage to that which takes away
of the use of our legges, nay, of
m our braines, our hearts, wits,
es sence, reason, when we refuse
d, homage to him that gave us all
et these. O vaine man that dost
e thus forget thy God, and abuse
r thy selfe! why dost thou thus
ne suffer thy selfe to be swallowed
s, up in the gulf of vanity, which
ed hath no bottome but misery?
of Why sufferest thou the Divell
re thus to take thee on the hip, that
ve he may cast thee downe into
o- the Abisse of hell? Art thou so
s, bewitched with that which will
sc

E 5 have

have an end, a sudden end, a wretched end? Thy honey will prove Gall in the end, and thy Wine, Vinegar. In these faire roses of vanity the Divell hides his pins, that shall pricke thee, when thou lookest to be refreshed with their sweet smels. These vanities we purchase at no easie rate; it is with the procurement of punishment, and losse of happinesse: As the bird that accepts of the Fowlers meat, buyes it full dearely, with the losse of her owne life: so when we accept these vanities from the Divell, it is with the losse of better things, in price above the whole world. In these contracts with Satan, we make *Esau's* penniworth, sell Heaven for

for a messe of pottage; *Glancus* exchange, Gold for Copper. Now thou art pompering thy corruptible flesh; but let pale death step in, and clap thee on the shoulder; wher's thy mirth, wher's thy felicity? thy voluptuous vanity doth presently expire. There is a banquet set before thee, in which are all varieties of delicacies, but alas! every one poysoned: darest thou touch or taste any one of them? by sin thou poysonest all those outward blessings of God, which in themselves are wholesome and good: and wilt thou ingurgitate that which is poyson to thy soule? Tell me, when all is done, two or three hundred yeares hence, what thou wilt be
the

the better for all thy dainties,
more then the poore man that
never tasted them? Nay, how
much better in the day of triall,
and at the houre of death? Then
all thy pride, pompe, and plea-
sure shall be turned into squa-
led deformity, & irrecoverable
calamity; then vanity shewes it
selfe in the proper colours, then
death, and knell, and hell doe all
conspire to aggravate thy sor-
row; yea, then hell begins to
come to thee before thou come
to it; thy eyes sleepe not, thy
senses rest not, thy perplexed
heart burnes within thee, thy
wounded conscience bleeds
within thee; thou seest nothing
but terror, thou feelest nothing
but horror; thou thinkest thy
selfe

selfe to be haunted with sprights,
ghosts, and hellish furies, sting-
ing thee with Adders, pursuing
thee with Torches and fire-
brand. That saying of the Hea-
then man is then, if not before,
verified: *Sua quemque exagitant*
furia; every man is tormented
with his owne fury, which is his
conscience. Besides thy wife,
children, or other friends (to
the exasperating of thy griefe)
doe stand about thee weeping,
as loath to part from thee:
whereas thy finnes follow thee,
and will follow thee, doe what
thou canst; hell gapes before
thee with a wide mouth as rea-
dy to devoure thee, destruction
on both sides attends thee:
backe thou canst not goe, for a
dead

dead corps followes thee so neere that thou canst not part from it, it is tied unto thee with an indissolveable knot; besides, conscience followes thee, and cries out against thee, and will not leavethee; continually it presents thee with the dreadfull spectacle of thy dolefull and wo- full finnes. If this were now seriously considered, how would it make thy heart to ake with grieving, thy eyes to swell with weeping, thy hands to bee al- waies lifted up, thy knees ever bended? How wouldest thou strive to subdue thy flesh to the spirit, sensuality to reason, reason to faith, and faith to the service of God? But thou dost not now consider this, that thy sinne is so
fast

fast linkt to thy conscience, that
at the last (albeit not before) it
will pull and hale thee, and rack
and prick thy conscience, which
wil accuse, convict, & condemne
thee : all thy vanities, all thy
iniquities, will then pursue thee
like so many furious ghosts.
Then *ex ore tuo*, out of thy own
mouth shalt thou be judged,
thou evill servant : thy owne
mouth shall confesse that thou
hast followed nothing but va-
nity : What a vanity was it for
me to make earth my heaven,
and so to admire and even adore
this earth, that it is a hell to for-
sake it. What a wofull bargaine
have I made to sell my soule for
vanity ? I was borne in vanity,
I have lived in vanity, and it is
my

my feare that I shall dye in vanity. Oh how grieve followeth grieve? my heart is terrified, my thoughts hurried, my conscience tortured, I fry in anguish, I freeze in paine, I stand agast and know not which way to turne me: my friends must forsake me, my foes will deride me, my earthly joyes and comforts (I should call them vanities) have betraid me. Indeed my friends may goe with me to the grave, but there they must leave me; my riches, pleasures, and such like vanities vanish before; but my sinnes and conscience will never leave me; the divell will still pursue me: hee that tempts me now to sinne, will then torment me for sinning,
untill

untill I cry out with *Caine*, My
punishment is greater then I can
beare. A horse is but a vaine
thing to save a man, said the sweet
 finger of *Israel*: so say I, all
 earthly things are too vaine to
 save a man, to make him blessed,
 I appeale to the conscience of
 every man, if thou hast tried the
 pleasures of vanity (and who
 hath not?) whether thou maist
 not take up the words of Saint
 Paul, *What fruit have I of those* *Romj*
6.13.
things, whereof I am now asha-
med? Shame, and griefe, and
 guilt, and punishment are the
 fruit of vanity: enough I thinke
 to rend our hearts from affect-
 ing of it. Thinke upon this thou
 that art in the trace of vanity,
 that thou maist make a retreat;
 loose

loose no more time herein (for thou hast already lost too much) *redeeme the time, because the dayes are evill*; and why are they evill, but because they are vaine? Whatsoever is without the circumference of evill, is above the sphere of vanity. Resolve therefore with thy selfe that all things earthly, worldly, carnall, sinfull, are vaine: *the fashion of this world passeth away*, saith the Apostle, 1 Cor. 7. 3. *The fashion*, τὸ σχῆμα, a word very emphaticall: it signifies first an accidentall and externall figure without substance; secondly, the habit, vesture or cloathing of a thing. Saint Paul useth this word to debase the world, by intimating unto us, that

For that the world is *cloathed with a vesture*, that is, wearing and wasting, the *fashion* of it lasteth but for a time, it is ready every houre to put on a *new fashion*: againe, by intimating unto us that the world is *without any substantiall forme*, like unto *shewes and shadowes*, that vanish in the representation. Saint Luke calls all *Agrippa's pompe* but a *fancie*: David calls the yeares of a man but a *tales*, Psal. 90. 9. *We spend our yeares as a tale that is told*. As a tale, nay, as a thought (for so much the originall word doth import) and how many thoughts may a man have in an houre? Nothing is more changable then a *vesture*, nothing more fugitive then a *shadow*, nothing

nothing more fickle then a *fancie*, nothing more swift then *thought*. What a disproportion therefore is it for the immortall soule of a man to bee fastened unto things which are of such a variable nature? What a folly for us to preferre those which are but momentary (for so I may more truely call them then temporall) unto those things which are indeed eternall? Glasses are in great use amongst us, yet because of their brittlenesse who esteemes them precious? Wee smell to flowers, because they are sweet; but because they are fading, we regard them thereafter. It were well if we would deale thus with all other vanities, *viz.* regard them as they are

are: use the creatures we may,
but not abuse them; serve our
selves of them, but not serve
them; injoy them, but not over-
joy in them.

Now because examples are
very effectuell, whether we use
them by way of dehortation,
or whether by way of exhorta-
tion, let me propound one or
two in this matter whereof I
am treating, that by them thou
maist be beaten off from the va-
nities and iniquities of this pre-
sent evill world. When *Alex-
ander* in the height of his glory
kept* a Parliament of the whole
world, himselfe was summoned
by death to appeare in another
world. It was a wonderfull
president of the vanity and va-
riety

* Con-
ventum
separatim
orbis.

riety of humane condition (saith
Justin. the Historian) to see mighty
4.2. *Zerxes* flote and flye away in a
 small vessel, who before wanted
 Sea-roome for his Ships. When
Dan. 5. *Belshazzar* was laughing and
 quaffing with his Princes and
 Concubines, carowsing healths
 in the sacred Vessels; deaths se-
 cretary, the hand-writing on the
 wall, told him he was weighed
 in the ballance, and his King-
 dome was finished. And before
 him his father *Nebuchadnezzar*
 (at that time the greatest Mo-
 narch in the world) as hee was
 strouting in his Galleries, and
 boasting of his owne power and
 honour, a voyce from Heaven
 told him that his Kingdome
Dan. 4. was departed from him, that he
 should

should be driven from amongst men, that hee should have his dwelling with the Beasts of the field, &c. And the sentence was fulfilled on him the same houre. So *Zedekiah* was a lively spectacle of this worlds vanity and misery, who of a potent King became a miserable captive, saw his children slaine before his face, after that had his eyes put out, and died miserably in prison. I had almost forgotten *Salomon*, the wisest King that ever was, having given himselfe to take pleasure in pleasant things, having made great workes, built goodly Houses, planted Vineyards, Gardens, and Orchards, and planted in them trees of all fruit, and having gathered silver and

and gold, and the chiefe treasures of Kings and Provinces, being now full of wisdom, and schooled with experience, he is licensed to give his sentence of the whole world, and every man knowes what his

^{Eccle 1.} ^{2.} censure was: *Vanity of vanities, vanity of vanities, all is vanity.* This wise King travelled all the world over, and the further he went the more vanity he did see, and the neerer hee looked, the greater it seemed, till at last he could see nothing but vanity. Wouldst thou know what is to bee scene, or heard, or had in this vast Universe? *Vanity* saith *Salomon*, yea *vanity of vanities*; and what else? *Vanity of vanities.* And what else?

All

All is vanity. Nothing beneath the Moone that hath not a tincture of vanity. Nay, the Moone it self, the Sunne, all the Planets, all the Starres, the whole body of the Heavens, is become subject to Vanity. The creature is subject unto Vanity, saith the Apostle, *Rom. 8. 20.* that is, the whole frame of the world, consisting of the celestiall and elementary region, the visible heavens with all their goodly furniture of Starres and of celestiall bodies, and the earth with her ornaments, and the other elements. *The Heavens shall perish, and they shall waxe old as doth a garment, and the Lord shall change them as a vesture, and they shall bee changed.* As a garment
PC. 1031
26.
F the

the older it waxeth, the lesse comely it is, the lesse able to warme him that weares it: for the materiall heavens by continuance of yeares decrease in beauty and vertue. The nearer the Sunne drawes to the end of his daily course, the lesse is his strength; in the evening wee see the Sunne to decay in his heat, and he waxeth alway the weaker. Now if those superiour bodies, then much more for things inferiour and sublunary are included within the compass of vanity.

But it was my purpose when I first set upon this subject, so ample and large, to be much the more short: even understanding can of it sell
discourse

the course, where such plenty of
to offer is offered. I have there-
fore (according to the modell
of that gift which God hath
given me) contrived a great pi-
cture in a little ring, set forth the
great vanity of this world in a
little Map.

Let us now learne the lesson
of Saint Iohn, the beloved Dis-
ciple of Christ, who wrote so
much of love, doth yet dehort
us from loving the world, 1 Iohn
2. 15. *Love not the world, neither
the things that are in the world.*
Why not the world? for three
reasons: 1. *If any man love the
world, the love of the Father is not
in him.* 2. *All that is in the world,
the lust of the flesh, the lust of the
eyes, and the pride of life, is not*

of the Father, but is of the world.

3. The World passeth away, and the lust thereof: that is, it is vain and vanishing, yea in the abstract Vanity. For these reasons we must not suffer our hearts to cleave to the best things in the world, as if happinesse were to be found in them. Follow the counsell of the Holy Ghost 1 Cor. 7. 31. Use this world as though thou used it not, for the fashion of this world goeth away. Use the things of the world as helpes to thee in thy travell to heaven-ward, but let them not steale away thy heart from better things, from God and Christ, and Heaven, and peace of conscience, and joy of the Holy Ghost: these must thy light.

bright the heart of a Christian,
 who was redeemed; not with cor- 1 Pet. 1.
 ruptible things, as silver and gold, 19.
 but with the precious blood of Je-
 sus Christ, in comparison of
 whom all the things of the
 world must seeme losse and
 dross, and dung, and whatsoe-
 ver is most despicable in the
 eyes of man. If riches increase,
 set not thy heart upon them: no
 treasure, no pleasure, no honour,
 nor gold, nor plate, nor jewels, Ps. 36.
 nor house, nor land, nor appa- 10.
 rell, nor friends, must steale a-
 way thy heart. We must be
 affected to these things, as Theo-
 doricke the good King of A- In libro
 maine was with his play; * In laudibus
 Toy and casts he was silent, in ill mer- 19: et in
 ity, in neither angry, in both a male
 light. Philo-
 F 3 Phi-sophus

Philosopher, or a wise man. We must not make these a rivall unto God, we must not leane upon these by our confidence: for they are a reed that shall quickly breake, and the shivers will run into our hand.

Death is the most terrible of all things that are terrible, said the *Philosopher Aristotle*: it is terrible both to man and beast, but most terrible to a wicked man, that is worse than a beast, when he remembers his sinfull life past, the complexion of his flesh, the palenesse of his face, the dissolution of his members, the rottennesse of his bones, the obscurenesse of his grave, the solitarinesse of his sepulcher, the gnawing of wormes, and the like

like. But alas (albeit these are terrible, yet) these are nothing without the consideration of sin, which is the sting of death, the strength and victory of the grave. Thinke upon thy finnes, whereof thou art guilty, and for which thou must dye, as the condemned malefactor that after sentence pronounced, is hurried to the fatal place of execution, to suffer deserved punishment. Remember, yea againe and againe. I say, remember how miserably, how violently, how suddainely, others have suffered death, that were guilty of those sins which are more predominant in thee, than they were in them. Art thou a chief of which thou maist be, though

oqmi

F 4

thou

thou wert never attached for
 theſe by the lawes of men ; for
 covetouſneſſe is a Pick-purſe
 before God : read and remem-
 ber how *Achan* dyed, *Joſh. 7*. Art
 thou a whoremaſter ? which
 thou maiſt bee as well in thy
 minde as in thy body : then
 2 Sam. read and remember how *Hophni*
 3. Numb. and *Phineas* dyed, how *Zimri*
 25. 8. and *Ceſbi* were ſlaine in the very
 act of their uncleanneſſe. And
Iezabel an impudent ſtrumpet
 dyed a ſodaine and ſhamefull
 death. Art thou a blaſphemous
 ſwearer that doſt rend & grinde
 the ſacred name of God be-
 tweene thy teeth ? Remember
 him under the Law that was
 ſtoned to death for his blaſphe-
 my. Art thou an Idolatrous
 worſhipper ?

impe

impe of the Popish Church, that
dost leave our Lord to worship
our Lady, and give that honour
to Saints, nay, to stockes and
stones, which is proper to God
alone? call to minde how *Sen-
nacherib* was slaine in the midst
of his Idolatry. Art thou an
intemperate drunkard, that dost
sacrifice thy time and state, nay,
soule and body unto *Bacchus*,
rising early to drinke strong
drinke, and sitting up late till
Wine inflame thee? thinke
upon *Belshazzar* that was slaine
in the midst of his cups, whilst
he was drinking in that Wine,
which the swords of his insul-
ting enemies drew out of him
together with his latest blood.
Art thou a covetous Usurer,

Isa. 37.
48.

Dan. 5.
31.

F. 5

that

that dost let out thy money to men, thy time to Mammon, and thy soule to Satan, that like a common Hackney jade wilt not beare thy debtors one hour past thy day? or art thou a gripping oppressor, that dost racke thy poore tenants, and exact upon thy neighbour, to gaine a little transitory trash? Remember *Nabal*, and remember that **Luk. 12** Miser in the Gospell, who being asleep in security, and dreaming of enlarged barns and plentiful harvests, was sodainly bereft of all, and being awaked upon the hearing of his Soule-knell perceived himself to be forever wretched. Consider whether these and the like sinners, that have made their souls the slave

of vanity, have not in the end
 made themselves the slaves of
 misery. Have they prospered,
 or have they perished? if they
 have prospered, then follow
 them; if perished (as indeed
 they have) then in the feare of
 God retire out of their paths,
 lest thou bee speedily cut off,
 having no information of the
 danger, till thine own eyes ama-
 zed with the sodainnesse behold
 it in the shape of inevitable
 damnation. Be thou warned
 by their examples; for God
 hath punished sinne in them, to
 prevent sinne in thee: *Exempla*
sinu omnium, tormenta
paucorum; that the torments of
 some few may be terrours unto
 all; like as thunderbolts fall
 (Pan-

*ser. 5. de
 laps.*

(*Tancorum periculo, sed omnium metu*) to the hurt but of few, though not without the horror of all. That ship which sees another ship sinke before her, lookes about her, puls downe her saile, turneth her course, and escapes the sands, which elle would swallow her up as they did the other. When the earth swallowed up *Corah* and his confederates, all *Israell* that were round about them, fled at the cry of them, for they said, *Lest the earth swallow us up also, Num. 16. 34.* The Bird will not light on the lime-bush, nor into the net, if shee see another ensnared before her; the Horse will not follow another, whom he sees to sticke fast in the

the mire: oh be not lesse wise
 then bird or beast, nor more
 brutish then Horse and Mule
 that hath no understanding. If
 thou seest another fall into the
 fire, thou wilt not willingly fol-
 low him; then follow not sinners
 to the fire of hell, lest thou be
 constrained at last, when it shall
 bee too late, to bewaile thy fol-
 ly: to cry out with those that
 have mispent their time in va-
 nity, Oh that now I might die
 the death of the righteous! Oh
 that I might not die at all! Oh
 that I might feele in my consci-
 ence the least hope of pardon,
 which is as impossible as to un-
 dade all the water in the vast
 Ocean with a spoone! Oh that
 God would give mee the least
 dram

Thus
 Francis
 Spira
 cried
 out, af-
 ter hee
 had re-
 noun-
 ced the
 profes-
 sion of
 true
 pietie,
 for the
 posses-
 sion of
 earths
 vanity.

dram of grace, which is as impossible as for the least graine of Mustardseed to fill the whole earth! prevent this betimes, which thou maist doe, by abandoning the vanity of the world; and so live, that wheresoever or howsoever thou dyest, whether abroad or at home, by day or by night, sleeping or waking, whether a sodaine death or a deliberate death, thou maist willingly commend thy spirit unto the hands of God as unto the hands of a faithfull Creator, and maist say with the Bride, Come Lord Iesu, even so, come Lord Iesu, come quickly: my heart is prepared to enter into thy rest, receive me into the armes of thy mercy, entertaine mee into thy
owne

owne kingdome, that leaving
the vanity of this world, I may
with thy glorified Angels and
blessed Saints, enjoy that e-
verlasting felicity of a better
world, which never shall have
an end.

Adew therfore vaine world,
with all worldly delights what-
soever: and now solitary soule
begin to take thy solace in bet-
ter things. And to prove the
world vaine, and consequently
thy selfe vaine, behold these
shapes, read these Verses, and in
order open the leaves that are
folded up. Herein, as in a mir-
rour, behold thy owne estate,
reade, and consider what thou
readest, that thou maist know
and see thy owne vanity.

Here

Here thou shalt see what thou wert, what thou art, and what thou shalt be. Dust thou wert, dust thou art, and unto dust thou shalt returne: dust in thy creation, dust in thy constitution, dust in thy dissolution.



I.

THaugh long it were since Adam
 Yet seemes he here to be; (was,
 A blessed creature once he was,
 Now naked as you see :
 Whose wife was cause of all my care,
 To say I may be bold :
 Turne back the leaves, and then you may
 My picture there behold.

II.

To thinke upon the workes of God,
 All worldly men may wonder :
 But thinking on thy sinnes O man,
 Thy heart may burst asunder :
 The sinner sits and sweetly sings,
 And so his heart beguiles.

Till

Till I come with my bitter stings,
And turne to grieve his swites.

III.

Muse not to gaze upon my shape,
Whose nakednesse you see;
By flattering and deceitfull words,
The Diuell deceived me:
Let me example be to all,
That once from God doe range:
Turne backe the leaves, and then behold
Another sight as strange.

IV.

Had Adam and Eve never beene
As there you saw their shape,
I never had deceived them,
Nor they ere made debate:
But turne, behold where both doe stand
And lay the fault on me:
Turne backe the upper and nether crests
There each of them you see.

Here

I. III.

Here we doe stand in perfect state,
 All formed as we were;
 But what the Serpent did by hære,
 Shall sodainely appeare:
 Then here behold how both doe stand,
 And where the fault did lye:
 Th' almighty power did so command,
 That once we all must dye.

II. IV.

See what comes of wicked deed,
 As all men well doe know;
 And for the same God hath decreed
 That we should live in woe:
 The dust it was my dailie food,
 Unto it we must turne;
 And darknesse is my chiefe abode,
 In sorrow some mourne.



Of the punishments
which the Lord threateth
unto such as live a sinfull
life.



One of the principall meanes that our Lord hath used oftentimes to bridle the hearts of men, and to draw them unto the obedience of his commandements, hath beene, to set before their eyes the horrible plagues and punishments that are prepared for

for such persons as bee rebels
and transgressours of his Law.
For although the hope of the
rewards that are promised unto
the good in the life to come,
may move us very much here-
unto: yet are wee commonly
more moved with things that
be irkesome unto us, than with
such as be pleasant: even as we
see by daily experience, that we
are vexed more with an injury
done unto us, than delighted
with any honour; and we are
more troubled with sicknesse,
than comforted with health:
and so by the discommodity of
sicknes, we come to understand
the commodity of health, as
by a thing so much the bet-
ter perceived, by how much
more

more it is sensibly felt. Now for this cause did our Lord in times past use this meane more than any other, as it appeareth most clearely by the writings of the Prophets, which are every where full of dreadfull sayings and threatnings, wherewith our Lord pretendeth to put a terrour into the hearts of men, and so to bridle and subdue them under the obedience of his Law. And for this end he commanded the Prophet *Jeremie*, That hee should take a white booke, and write in the same all the threatnings and calamities which hee had revealed unto him, even from the first day he began to talke with him, untill that present houre, and that he should

should read the same in the presence of all the people, to see if peradventure they would be moved therewith unto repentance, and to change their former life, to the end, that hee might also change the determination of his wrath, which he had purposed to execute upon them. And the holy Scripture saith, That when the Prophet had done according as hee was commanded by almighty God, and had read all those threatenings in the presence of the people, and of the Rulers; there arose such a feare and terrour amongst them, that they were all astonished, and as it were bestraighted of their wits, looking one in anothers face, for the
exce-

exceeding great fear which they had conceived of those words. This was one of the principall means which Almighty God used with men in the time of the written Law, and so he did also in the time of the Law of grace in vvhich, the holy Apostle saith, That as there is revealed justice, vvhcreby God maketh men just, so is there also revealed an indignation and vvrath, vvhcreby he punisheth the unjust: for vvhich cause, S. Iohn Baptist (the glorious forerunner of our Saviour Christ) was sent vvvith this commission and embassage, to preach unto the world, That the axe was now put to the root of the tree, and that every tree that brought not forth good

good fruit, should bee cut downe
and cast into the fire. Hee said
moreover, That there was ano-
ther come into the world, more
mighty than hee, that carried in
his hand a fanne to winnow and
cleanse therewith his floore, and
that he would put up the corne
into his garner, but the chaffe hee
will burne in a fire that should ne-
ver bee quenched. This was the
preaching and embassage which
the holy fore-runner of our
Saviour Jesus Christ brought
into the world. And so great
was the thunder of these words,
and the terrour which entered
into mens hearts so dreadfull,
that there ran unto him of all
sorts and conditions of men,
forsooke the very Pharisees and
good

G Pub-

Publicans, yea, and Souldiers
 also (which of all others are
 wont to be most dissolute, and
 to have the least care of their
 consciences) and each of them
 demanded for himselfe particu-
 larly of that holy man, what he
 should doe to attaine unto sal-
 vation, and to escape those ter-
 rible threarnings which hee had
 denounced unto them, so great
 was the feare they had concei-
 ved of them.

And this is that (deare Chri-
 stian brother) which I doe in
 this present (in the behalfe of
 Almighty God) deliver unto
 thee, although not with such
 fervency of spirit and like hol-
 nesse of life, yet that which im-
 porteth more in this case, with

the same truth and certainty;
for so much as the faith and
Gospell which Saint *Iohn Baptist* then preached, is even the
same now taught.

Now, if thou be desirous to
understand in few words, how
great the punishment is, that Al-
mighty God hath threatned in
his holy Scriptures to the wick-
ed, that which may most briefly
and most to the purpose be spo-
ken in this matter, is this: That
like as the reward of the good is
an universall good thing, even
so the punishment of the wick-
ed is an universall evill, which
comprehendeth in it all the evils
that are. For the better under-
standing whereof it is to be no-
ticed, That all the evils of this life

are particular evils, and therefore doe not torment all our senses generally, but onely one or some of them. As taking an example of the diseases of our body; we see, that one hath a disease in his eyes, another in his eares: one is sicke in the heart, another in the stomacke, some other in his head. And divers men are diseased in diverse parts of the body, howbeit, in such wise, that none of all these diseases be generally throughout all the members of the body, but particular to some one of them. And yet for all this we see what grieve onely one of these diseases may put us unto, and how painefull a night a sicke man hath in any one of them.

these infirmities, yea, although
it be nothing else but a little ach
in one tooth. Now let us put
the case, that there were some
one man sicke of such an uni-
uersall disease, that he had no
part of his body, neither any
one joynt or sence free from his
proper paine, but that at one
time and instant hee suffered
most exceeding sharpe torment
in his head, in his eyes, and
eares, in his teeth, and stomack,
in his liver and heart: and to be
short, in all the rest of his mem-
bers and joynts of his body, and
that he lay after this sort stret-
ching himselfe in his bed, being
tortured with these greefes and
torments, every member of his
body having his particular tor-

ment and griefe: Hee (I say) that should lye thus pained and afflicted, how great torment and griefe of minde and body (thinke ye) should he sustaine. Oh, what thing could any man imagine more miserable, and more worthy of compassion. Surely, if thou shouldest see but a dogge to be so tormented and grieved in the street, his very paines would move thy heart to take pittie upon him. Now this is that (my deare Christian brother, if any comparison may be made betweene them) which is suffered in that most cursed and horrible place of hell, and not onely during for the space of one night, but everlastingly for ever and ever. For like as

the wicked men have offended
Almighty God with all their
members and senses, and have
made armour of them all to
serve sinne, even so will he or-
daine, that they shall bee there
and tormented every one of them
with his proper torment.

There shall the wanton un-
chaste eyes be tormented with
the terrible sight of Divels: the
eares with the confusion of such
horrible cries and lamentations
which shall there be heard: the
nose with the intollerable stinke
of that ougly, filthy, and loath-
some place: the taste, with a
most ravenous hunger and
thirst: the touching, and all the
members of the body with ex-
tream burning fire. The ima-

gination shall be tormented by the conceiving of griefes present: the memory, by calling to minde the pleasures past: the understanding, by considering what benefits are lost, and what endlesse miseries are to come.

This multitude of punishments the holy Scripture signifieth unto us, when it saith, *Mat. 15. Psal. 10. That in hell there shall be hunger, thirst, weeping, wailing, gnashing of teeth, swords double edged, spirits created for revengement, serpents, wormes, scorpions, hammers, wormewood, water of gall, the spirit of tempest, and other things of like sort. Whereby are signified unto us (as in a figure) the multitude and dreadfull terrours*

of the most horrible torments
and paines that be in that cursed
place. There shall bee likewise
darkenesse inward and outward,
both of body and soule, farre
more obscure than the darke-
nesse of *Agypt*, which was to
be felt even with hands, *Exod.*
2c. There shall be fire also, not
as this fire here, that tormenteth
a little, and shortly endeth, but
such a fire as that place requi-
reth, which tormenteth excee-
dingly, and shall never make an
end of that tormenting. **This**
being true, what greater won-
der can there be, than that they
which beleeve and confesse this
for truth, should live with such
most strange negligence and
carelesnesse as they doe? What

G 5 travell

travell and paines would not a man willingly take to escape even one onely day, yea, one houre, the very least of these torments? and wherefore doe they not then, to escape the everlastingnesse of so great paines and horrible torments, endure so little a travell, as to follow the exercise of vertue. Surely, the consideration of this matter were able to make any sinfull soule to feare and tremble, in case it were deeply regarded.

And if amongst so great number of paines, there were any manner hope of end or release, it would be some kinde of comfort: but alas it is not so, for there the gates are fast shut up from

all

all expectation of any manner of ease or hope. In all kinde of paines and calamities that be in this world, there is alwaies some gap lying open, whereby the patient may receive some kinde of comfort: sometimes reason, sometimes the weather, sometimes his friends, sometimes the hearing that others are troubled with the very same disease, and sometimes (at the least) the hope of an end may cheare him: onely in these most horrible paines and miseries that be in hell, all the waies are shut up in such sort, and all the havens of comfort so embarr'd, that the miserable sinner cannot hope for remedy on any side, neither of heaven, nor of earth,
neither

neither of the time past, or present, or of the time to come, or of any other meanes. The damned soules thinke, that all men are shooting darts at them, and that all creatures have conspired against them, and that even they themselves are cruell against themselves. This is that distresse whereof the sinners doe lament by the Prophet, saying : *The sorrowes of hell have compassed me round about, and the snares of death have besieged me :* For on which side soever they looke or turne their eyes, they doe continually behold occasions of sorrow and griefe, and none at all of any ease or comfort. The wise Virgins (saith the Evangelist) *that stood ready prepared at*
the

the gate of the Bridegroom, entred in, and the gate was forthwith locked fast. O locking everlasting, O enclosure immortall, O gate of all goodnesse, which shall never any more be opened againe. As if he had said more plainly, the gate of pardon, of mercy, of comfort, of grace, of intercession, of hope, and of all other goodnesse, is shut up for ever and ever. Six daies and no more was Manna to be gathered, but the seventh day, which was the Sabbath day, was there none to bee found: and therefore shall he fast for ever, that hath not in due time made his provision aforehand. The sluggard (saith the Wise man) will not till his ground for feare

feare of cold, and therefore shall he beg his bread in summer, and no man shall give him to eat. And in another place he saith: *He that gathereth in summer, is a wise sonne, but hee that giveth himselfe to sleeping at that season, is the sonne of confusion.* For what confusion can be greater then that which that miserable covetous rich man suffereth, who with a few crums of bread that fell from his table, might have purchased to himselfe abundance of everlasting felicity, and glory in the kingdome of Heaven? But because he would not give so small a thing, he came to such an extreame necessity that he begged (yea, and shall for ever beg in vaine) onely

ly one drop of water, and shall never obtaine it. Who is not moved with that request of that unfortunate damned person, who cried, *O father Abraham have compassion on me, and send downe Lazarus unto me, that hee may d.p the tip of his finger in water, and touch my tongue, for these horrible flames doe torment me exceedingly.* What smaller request could there be desired than this? He durst not request so much as one cup of water, neither that *Lazarus* should put his whole hand into the water, nor yet (which is more to be wondered at) did he request so much as the whole finger, but onely the tip of it, that it might but touch his tongue; and yet even

even this alone would not be granted unto him. Whereby thou maiest perceive, how fast the gate of all consolation is shut up, and how universall that interdict and excommunication is that is there laid upon the damned, sith this rich Glutton could not obtaine so much as this small request. So that wheresoever the damned persons doe turne their eyes, and on which side soever they stretch their hands, they shall not finde any manner of comfort, be it never so small. And as he that is in the Sea choaked, and almost drowned under the water, not finding any stay whereupon to set his foot, stretcheth forth his hands often times

times on every side in vaine (because all that he graspeth after, is thin and liquid water, which deceives him) even so shall it fare with the damned persons, when they shall be drowned in that deepe Sea of so many miseries, where they shall strive and struggle alwaies with death, without finding any succour or place of stay, whereupon they may rest themselves. Now this is one of the greatest paines wherewith they be tormented in that cursed place: for if these torments should have their continuance limited but for a certaine time, though it were for a thousand, yea, a hundred thousand millions of yeares, yet even this would be some little comfort

fort unto them, for nothing is perfectly great, in case it have an end : But alas, they have not so much as this poore and miserable comfort : but contrariwise, their paines are equall in continuance with the eternity of Almighty God, and the lasting of their misery with the eternity of Gods glory. As long as Almighty God shall live, so long shall they die : and when Almighty God shall cease to be God, then shall they also cease to be as they are. O deadly life, O immortall death ! I know not whether I may truly tearme thee, either life or death : for if thou be life, why dost thou kill ? And if thou be death, why dost thou endure ? Wherefore

I will call thee neither the one, nor the other, for so much as in both of them there is contained something that is good: as in life there is rest, and in death there is an end (which is a great comfort to the afflicted) but thou hast neither rest nor end. What art thou then? Marry, thou art the worst of life, and the worst of death; for of death thou hast the torment, without any end, and of life thou hast the continuance without any rest. O bitter composition, O unsavory purgation of our Lords cup! of the which, all the sinners of the earth shall drinke their part.

Now in this continuance in this eternity, I would wish that
thou

thou (my deare Christian brother) wouldst fixe the eyes of thy consideration a little while: and that as the cleane beast cheweth the cud, even so thou wouldest weigh this point within thy selfe with great deliberation. And to the intent thou maiest doe it the better, consider a little the paines that a sicke man abideth in one evill night, especially if he be vexed with any vehement griefe, or sharpe disease. Marke how oft he tumbleth and tosseth in his bed, what disquietnesse he hath, how long and tedious one night seemeth unto him, how duely he counteth all the houres of the clocke, and how long hee deemeth each houre of them to be,

be, how he passeth the time in wishing for the dawning of the day, which notwithstanding, is like to helpe him little towards the curing of his disease. If this then be accounted so great a torment, what torment shall that be (thinke you) in that everlasting night in hell, which hath no morning, nor so much as any hope of any dawning of the day; O darknesse most obscure! O night everlasting! O night accursed even by the mouth of Almighty God and all his Saints! That one shall wish for light, and shall never see it, neither shall the brightness of the morning arise any more. Consider then what a kinde of torment shall that bee,

to live everlastingly in such a night as this is, lying not in a soft bed (as the sicke man doth) but in a hot burning furnace, forming out such terrible raging flames. What shoulders shall be able to abide those horrible heats. If it seeme to us as a thing intollerable to have onely some part of our feet standing upon a pan of burning coales, for the space of repeating the Lords prayer. What shall it be (thinke you) to stand body and soule burning in the midst of those everlasting hot raging fires in hell, in comparison of which, the fires of this world are but painted fires. Is there any wit or judgement in this world? Have men their right senses?

doc

doe they understand what these words import? or are they peradventure perswaded, that these are onely the fables of Poets? or doe they thinke, that this appertaineth not to them, or else that it was onely ment for others? None of all this can they say, for so much as our faith assureth us most certainly herein. And our Saviour Christ himselfe, who is everlasting truth, crieth out in his Gospel, saying, *Heaven and earth shall faile, but my word shall not faile.*

Of this misery there followeth another as great as it, which is, that the paines are alwaies continuing in one like degree, without any manner of intermission, or decreasing. All manner

ner of things that are under the cope of heaven, doe move and turn round about with the same heaven, and doe never stand still at one state or being, but are continually either ascending or descending. The sea and the rivers have their ebbing and flowing, the times, the ages, and the mutable fortune of men, and of kingdomes, are evermore in continuall motion. There is no feaver so fervent, that doth not decline, neither griefe so sharp, but that after it is much augmented, it doth forthwith decrease. To be short, all the tribulations and miseries are by little and little worne away with time, and as the common saying is, *Nothing is sooner*

up than teares. Onely that paine
in hell is alwaies greene, onely
that feaver never decreaseth,
onely that extremity of heat
knoweth not what is either eve-
ning or morning. In the time
of *Noahs* flood, Almighty God
rained forty daies and forty
nights, continually without
ceasing upon the earth, and this
sufficed to drowne the whole
world. But in that place of
torment in hell, there shall raine
perverlasting vengeance, and darts
of furie upon that cursed land,
without ever ceasing so much as
the onely minute or moment.
How low what torment can bee
way water and more to be abhor-
red, than continually to suffer
in one like manner, without
H any

any kinde of alteration or change. Though a meat bee never so delicate, yet in case we feed continually thereupon, it will in very short time be very loathsome unto us: for no meat can be more precious and delicate than that Manna was, which almighty God sent down unto the children of Israel in the Desert, and yet because they did eat continually thereof, it made them to loath it, yea, and provoked them to vomit it up againe. The way that is plainest (they say) wearieth more than any other, because alwaies the variety (yea, even in punishment) is a kinde of comfort. Tell me then, if things that be pleasant and savoury, when the

be alwaies after one manner,
are an occasion of loathsomenesse
and paine: what kinde of
loathsomenesse will that bee
which shall be caused by those
most horrible paines and torments
in hell, which doe continue
everlastingly after one
like sort? What will the damned
and cursed creatures think,
when they shall there see themselves
so utterly obhorred and
forsaken of Almighty God, that
he will not so much as with the
remission of any one sinne, mitigate
somewhat their torments.
And so great shall the fury and
rage be which they shall there
conceive against him, that they
shall never cease continually to
curse and blaspheme his holy
name.

name. Unto all these paines, there is also added the paine of that everlasting consumer, to wit, *the worme of conscience*, whereof the holy Scripture maketh so oftentimes mention, saying, *Their worme shall never die, and their fire shall never be quenched.* This worme is a furious raging despight and bitter repentance, without any fruit, which the wicked shall alwaies have in hell, by calling to their remembrance the opportunity and time they had whiles they were in this world, to escape those most grievous and horrible torments, and how they would not use the benefit thereof. And therefore when the miserable sinner seeth himselfe thus

thus to be tormented and vex-
ed on every side, and doth call
to minde how many dayes and
yeeres he hath spent idely in va-
nities, pastimes, and pleasures;
and how oftentimes he was ad-
vertised of this perill, and how
little regard he tooke thereof:
What shall he thinke? What
anguish and sorrow shall there
be in his heart? Hast thou not
read in the Gospell, that there
shall be *weeping and wailing, and
gnashing of teeth*? The famine
of Ægypt endur'd onely seven
yeares, but that in hell shall en-
dure everlastingly. In Ægypt
they found a remedy, though
with great difficulty and charge;
but for this, there shall never a-
ny remedy bee found. Theirs

was redeemed with money and cattell, but this can never be redeemed with any manner of exchange. This punishment cannot bee pardoned, this paine cannot be exchanged, this sentence cannot be revoked. Oh, if thou knewest and wouldest consider, how every one condemned to hell, shall there remaine tormenting and renting himselfe, weeping and wailing, and saying, O miserable and unfortunate wretch that I am, what times and opportunities have I suffered to passe in vaine? A time there was, when with one cup of cold water I might have purchased to my selfe a crowne of glory, and when also with such necessary workes of mercy

mercy in relieving the poore, I might have gained life everlasting. Wherefore did I not looke before me? How was I blinded with things present? How did I let passe the fruitfull yeares of abundance, and did not enrich my selfe? If I had beene brought up amongst Infidels and Pagans, and had beleevd that there had beene nothing else but only to be borne, and to die, then might I have had some kinde of excuse, and might have said. I knew not what was commanded or prohibited me: but for so much as I have lived amongst Christians, and was my selfe one of them professed, and held it for an article of my beleefe, that the

houre should come when I
should give up an account after
what order I had spent my life:
forso much also as it was daily
cried out unto me by the conti-
nuall preaching and teaching of
Gods Embassadours (whose
advertisements many follow-
ing, made preparation in time,
and laboured earnestly for the
provision of good workes :)
~~forasmuch~~ I say as I made light
of all these examples, and per-
swaded my selfe very fondly,
that Heaven was prepared for
me, though I tooke no paines
for it at all: what deserve I that
have thus led my life? O ye in-
fernall furies, come and rent me
in peeces, and devoure these my
bowels, for so have I justly de-
served

I deserved, I have deserved eternall
punishment, seeing I would not
provide for my selfe while I
had time. I deserve not to reape,
because I have not sowne; I am
not worthy to be destitute, because
I have not laid up in store; I
deserve that my request should
now be denied me, sith when
the poore made request unto
me, I refused to releeve them:
I have deserved to sigh and la-
ment so long as God shall be
y, God; I have deserved, that this
worme of conscience shall gnaw
mine entrails for ever and ever,
by representing unto mee the
little pleasure that I have en-
joyed, and the great felicity
which I have lost, and how far
greater that was which I might

have gained, by forgoing that little which I would not forgoe. This is that immortall worme that shall never dye, but shall lye there everlastingly gnawing at the entrailes of the wicked, which is one of the most terrible paines that can possibly be imagined.

Peradventure thou art now perswaded (good Reader) that there can be added no more unto this, than hath beene said. But surely the mighty arme of God wanteth not force to chastise his enemies more & more: for all these paines that are hitherto rehearsed, are such as doe appertaine generally to all the damned: but besides these generall paines, there are also other

other particular paines, which each one of the damned shall there suffer in divers sorts, according to the quality of his sinne. And so according to this proportion, the haughty and proud shall there be abased and brought low to their great confusion. The covetous shall bee driven to great necessity. The glutton shall rage with continuall hunger and thirst. The lecherous shall burne in the very same flames which they themselves have enkindled. And those that have all their life time hunted after their pleasures and pastimes, shall live there in continuall lamentation and sorrow. But because examples are of very great force to move our hearts,

hearts, I will bring onely one
for this purpose, wherby some-
what of this matter may the
better be perceived. It is writ-
ten of a certaine holy man, that
he saw the paines (in spirit) of a
licentious and worldly man in
this sort. First, he saw how the
divels that were present at the
houre of his death, when hee
yeelded up his ghost, snatched
away his soule with great rejoy-
cing, and made a present there-
of to the Prince of darkenesse,
who was then sitting in a chaire
of fire, expecting the comming
of this present. Immediately af-
ter that it was presented before
him, he arose up out of his seat,
and said unto the damned soule,
that he would give him the pre-
heminence

heminnence of that honourable
seat, because he had been a man
of honour, and was alwaies ve-
ry much affected to the same.
Incontinently after that he was
placed therein, crying and la-
menting in that honourable tor-
ment, there appeared before
him two other most ougly di-
vels, and offered him a cup
full of most bitter and stinking
liquor, and made him to drinke
and carouse it up all perforce ;
saying, It is meet, sithence thou
hast beene a lover of precious
wines and bankets, that thou
shouldest likewise prove of this
our wine, whereof all we doe
use to drinke in these parts.

Immediately after this there
came other two, with two fiery
trum-

trumpets, and setting them at his eares, began to blow into them flames of fire, saying, This melody have we reserved for thee, understanding that in the world thou wast very much delighted with minstrelcie and wanton songs: and sodainly he espied other diuels, loaden with vipers and serpents, the which they threw upon the breast and bellies of that miserable sinner, saying unto him, that forsomuch as he had beene greatly delighted with the wanton embracings and lecherous lusts of women, he should now solace himselfe with these refreshings, instead of those licentious delights and pleasures, which he had enjoyed in the world. After this sort
(as

(as the Prophet *Eſay* ſaith in the 47. Chapter) when the ſinner is puniſhed, there is given meaſure for meaſure, to the end, that in ſuch a great variety and proportion of puniſhments, the order and wiſedome of Gods juſtice, might the more manifeſtly appear.

This viſion hath Almighty God ſhewed in ſpirit to this holy man for advertiſement and inſtruction, not that in hell theſe things are altogether ſo materially done, but that by them we might underſtand in ſome manner the variety and multitude of the paines which bee there appointed for the damned. Whereof, I know not how ſome of the Pagans have had a certaine

certaine knowledge: for a *Poet* speaking of this multitude of paines, affirmed, That although he had a hundred mouthes, and as many tongues, with a voice as strong as Iron, yet were they not able onely to expresse the names of them. A *Poet* he was that spake this, but truely therein he spake more like a *Prophet* or an *Evangelist* than a *Poet*. Now then, if all this evill shall most assuredly come to passe, what man is he, that seeing all this so certainly with the eyes of his faith, will not turne over the leafe, and begin to provide for himselfe against that time? Where is the judgement of men now become? Where is their wits? yea, where is at least their selfe.

selfe-love, which seeketh ever-
more for his owne profit, and is
much afraid of any losse? May
it be thought that men are be-
come beasts, that provide onely
for the time present? Or have
they peradventure so dimmed
their eye-sight, that they cannot
looke before them? Harken
(saith *Esay*) O yee deafe and ye
blinde, open your eyes that you
may see; Who is blinde but my
servant? And who is deafe but
mee, unto whom I have sent my
messengers? And who is blind,
but he that suffereth himselfe to
be sold for a slaue? Thou that
seest so many things, wilt thou
not suffer thy selfe to see this?
Thou that hast thine cares open,
wilt thou not giue care hereun-
to?

to? If thou beleeve not this, how art thou then a Christian? If thou beleeve it, and doest not provide for it, how canst thou be thought a reasonable man? *Aristotle* saith, That this is the difference betweene opinion and imagination, that an imagination alone is not sufficient to cause a feare, but an opinion is: for if I doe imagine that a house may fall upon mee, it is not enough to make me afraid, unlessse I beleeve or have an opinion it will be so indeed: for then it is sufficient to make mee afraid. And hercof cometh the feare that murderers alwaies have, by reason of the suspicion they conceive, that their enemies doe lye in wait for

this for them. If then the opinion
and onely suspicion of danger is
enough to cause the greatest cou-
rage to feare, how is it that the
certainty and beleefe of so ma-
ny and so great terrible miseries
which are farre more sure than
any opinion) doth not make
thee to feare? If thou perceivest,
is that for these many yeares past
thou hast led a licentious and
unlawfull life, and that at the last,
according to present justice,
thou art condemned to these
horrible torments in hell: if al-
ready there appeare by probable
conjecture, that there is no
more likelihood of thy amend-
ment for ensuing yearsto come,
than there was in those already
past, how happeneth it, that run-
ning

ning headlong into so manifest a danger, thou art not at all afraid? Especially, considering the sinfull state wherein thou livest, and the horrible paines and torments which doe attend for thee, and the time which thou hast lost, and the endlesse repentance which thou shalt have therefore in the most horrible torments of hell. Assuredly, it goes beyond the compass of all common sence and conceit of humane reason, to consider, That there should be such negligent, wilfull, grosse, and carelesse blindness, able to enter and take such deepe rooting in the soule of man.

The



The Conclusion of *all the Premises.*

IF now all this be
so, I beseech
thee even for
the bitter passi-
on of our sweet
aviour Jesus Christ, to re-
member thy selfe, and consi-
der that thou art a Christian,
and that thou beleevest assu-
redly for a most undoubted
truth, whatsoever the true faith
instructeth thee. This faith
tellet

telleth thee, that thou hast a
judge above that seeth all the
steps and motions of thy life
and that certainly there shall a
day come, when he will require
an account of thee, even for
every idle word. This faith
teacheth thee, That a man is now
altogether at an end when he
dieth, but that after this temp
rall life, there remaineth ano
ther everlasting life; and that
the soules die not with the
bodies, but that whiles the
body remaineth in the grave
untill the generall day of judg
ment, the soule shall enter into
another new country, and into
a new world, where it shall have
such habitation and company
as the faith and workes were
which

which it had in this life. This
faith telleth thee also, that both
for the reward of vertue, and the
punishment of vice, is a thing
so wonderfull, that although
for the whole world were full of
bookes, and all creatures were
writers, yet should they all be
wearied, and the world come to
an end, before they should end
their description, and make a
perfect declaration what is
comprehended in each one of
these points. This faith infor-
meth thee also, that the debts
and duties which we owe to Al-
mighty God, are so great, that
ifbeit a man had so many lives
as there be sands in the Sea, yet
would they not suffice, if they
were all employed in his service.
And

And this faith likewise telleth thee, that vertue is such an excellent treasure, that all the treasures of the world, and all that mans heart can desire, are in no sort comparable unto it.

Wherefore, if there be so many and so great respects that doe invite us unto vertue, how commeth it to passe, that there be so few lovers and followers of the same? If men be moved with gaine & commodity, what greater commodity can there be than to attaine life everlasting? If they be moved with feare of punishment, what greater punishment can be found, than the most horrible everlasting dreadful torments in the lake of fire and brimstone, to continue ever
world

world without end? If that
bonds of debts and benefits;
what debts are greater than
these which we owe unto al-
mighty God, as well for that he
is what he is, as also for that
which we have received of him?
If the feare of perils doe moove
us, what greater perill can there
be than death, the houre there-
of being so uncertaine, and the
account so strait? If thou be
moved with peace, liberty, qui-
etnesse of minde, and with a
pleasant life, (which are things
that all the world desires) it is
certaine, that all these are found
much better in the life that is
governed by vertue and reason,
than in that life which is ruled
by the affections and passions of
I the

the minde, for so much as man
is a reasonable creature, and not
beast. Howbeit, in case thou
account all this as not sufficient
to move thee thereunto, yet let
it suffice thee to consider further,
that even almighty God
abased himselfe for thy sake,
that he descended from heaven
unto the earth, and became
man, and whereas hee created
the whole world in sixe dayes,
hee bestowed three and thirtie
yeares about thy redemption
yea, and was also contented
the same to loose his life. Al-
mighty God dyed, that sinners
should dye; and yet for all this
doe we endeavour, that sinners
might live in our hearts, notwithstanding
that our Lord

purposed to take away the life
of sinne with his owne death.
If this matter were to be discus-
sed with reason, surely this al-
ready spoken might suffice to
prevaile with any reasonable
creature: for not onely in be-
holding almighty God upon the
crosse, but whethersoever wee
doe turne our eyes, wee shall
finde, that every thing crieth
out to us, and calleth upon us to
receive this so excellent a ben-
efit: for there is not a thing crea-
ted in the world (if wee duly
consider it) but doth invite us
into the love and service of our
Saviour Jesus Christ, in so much,
that looke how many creatures
there be in the world, so many
preachers there are, so many
books,

bookes, so many voices, and so many reasons, which do all call us unto almighty God.

And how is it possible then, that so many callings as these are, so many promises, so many threatnings, and so many provocations, should not suffice to bring us unto him? What might almighty God have done more than he hath done, or promised more greater blessings than hee hath promised, or threatned more grievous and horrible torments than he hath threatned, to draw us unto him, and to plucke us away from sinne? And yet all this notwithstanding, how cometh it to passe, that there is so great (I will not say arrogancy, but bewitch-

so bewitching of men, that doe be-
all leeve these things to be certain-
ly true, and yet be not afraid to
en, continue all the daies of their
life in the committing of deadly
ny sinnes? Yea, to goe to bed in
ro deadly sinne, and to rise up a-
gainc in deadly sinne, and to
embrue themselves in every
one kinde of loathsome, detestable,
ro and odious sinne, even as though
gs all their whole endeavours in-
or tended by the practise of sinne,
and to resist all grace and favour in
ath the sight of God? And this is
m done in such sort, so without
om feare, so without scruple of
ot minde, so without breaking of
eth one houres sleepe, and without
eat the refraining of any one deli-
ut cate morsell of meate for the
ch I 3 same,

same, as if all that they beleeved were dreames, and old wives tales, and as if all that the holy Evangelists have written, were meere fiction and fables. But tell me thou that art such a desperate willfull rebell against thy Creator and Redeemer, which by thy detestable life & dissolute conversation, dost evidencethy selfe to bee a fire-brand, prepared to burne in those everlasting and revenging horrible fires of hell. What wouldest thou have done more than thou hast done, in case thou haddest beene perswaded, that all were meere lyes which thou hast beleeved? For although that for feare of incurring the danger of the princes lawes,

lawes, and the execution of
their force upon thee, thou hast
somewhat brideled thine appe-
tites; yet doth it not appeare,
that for any feare of Almighty
God, thou hast refrained thy
will in any one thing, neither
from carnall pleasures, nor from
backebiting and slandering thy
neighbours, nor yet from ful-
filling thine inordinate lusts
and desires, in case thine ability
served thee thereunto. Oh, what
doth the worne of thy consci-
ence say unto thee, whiles thou
art in such a fond securitie and
confidence, continuing in such
a dissolute and wicked life as
thou doest? Where is now be-
come the understanding, judge-
ment and reason, which thou
I 4 hast

hast of a man? Why art thou not affraid of so horrible, so certaine, and so assured perils and dangers? if there were a dish of meate set before thee, and some man (albeit hee were a lyer) should say unto thee, refraine to touch and eate therof for it is poysoned; durst thou once adventure to stretch out thy hand to take a taste thereof, though the meate were never so savoury and delicate, and hee never so great a lyer that should beare thee thus in hand? If then the Prophets, if the Apostles, if the Evangelists, yea, if Almighty God himselfe doe cry out unto thee, and say, Take heede thou miserable man, for death is in that kinde of meate, and death doth

both lye lurking in that gluttonous morsell; which the divell hath set before thee? How dost thou reach for everlasting mearth with thine owne hands, and drinke thine owne damnation? Where is the applying of thy wits, thy judgement, and the adiscourse and reason which thou hast of a spirituall man? Where is their light, where is their force? Sith that none of them doe bridle thee any whit from thy common usuall vices? thou thou wretched and careless creature, bewitched by the common enemy Satan, adjudged to everlasting darknesse, both inward and outward, and so dost goe from one darknesse to the other. Thou art blinde

to see thine owne misery, insensible to understand thine owne perdition, and harder than any Adamant, to feele the hammer of Gods word. Oh, a thousand times most miserable thou art, worthy to be lamented with none other teares, than with those wherewith thy damnation was lamented, when it was said, *Luke 19.* *Oh that thou hadst knownest this day the peace, quietnesse, and treasures, which Almighty God hath offered unto thee, that doe now lye hid den, from thine eyes.* Oh miserable is the day of thy nativity, and much more miserable the day of thine death: for so much, as that shall be the beginning of thine everlasting damnation. Oh, how much

in much better had it beene for
thee, never to have been borne,
if thou shalt be damned in the
horrible pit of hell for ever,
where the torments are perpe-
tually durable. How much
better had it beene for thee ne-
ver to have beene baptised, not
yet to have received the Chri-
stian Faith, if through the abu-
sing thereof by thy wicked life,
thy damnation shalt hereby be
the greater? For if the light of
reason onely sufficeth to make
the Heathen Philosophers in-
excusable, because they know-
ing God in some degree, did
not glorifie him nor serve him
as the Apostle saith in the first
to the *Romans*) how much lesse
shall hee be excused, that hath
received

received the light of faith, and the water of Baptisme, yea, and the holy Sacrament of the body and bloud of our Lord and Saviour Jesus Christ, hearing daily the doctrine of the Gospel, if hee doe nothing more than those Pagan Philosophers have done.

Now, what other thing may we inferre of the premises, but briefly to conclude, That there is none other understanding, none other wisdom, none other counsell in the world, but that setting aside all the impediments and combersome dangerous wayes of this life, wee follow that onely true and certaine way, whereby true peace and everlasting life is obtained.

Here.

Hereunto are we called by reason, by wisdom, by law, by heaven, by earth, by hell, and by the life, death, justice, and mercy of Almighty God. Hereunto are we also very notably invited by the Holy Word, spoken by the mouth of *Ecclesiasticus* in the sixth Chapter, in this wise: My sonne hearken to instruction even from the first yeares of thy youth, and in thy latter daies thou shalt enjoy the sweet fruit of wisdom: Approach unto it, as one that ploweth and soweth, and with patience expect the fruitfull increase which it shall yeeld unto thee. The paines that thou shalt take, shall bee but little, and the benefits that thou shalt speedily enjoy, shall

shall be great. My son hearken
to my words, and neglect not
this my counsell which I shall
give thee, put thy feet willingly
into her fetters, and thy neck
into her chaines: bow down
thy shoulders, and carry her
upon thee, and be not displea-
sed with her bonds: approach
neere unto her with all thy
heart, and follow her wayes
with all thy strength, seeke
for her with all thy diligence,
and she will make her selfe knowne
unto thee, and after that thou
hast found her, never forsake
her: for by her shalt thou finde
rest in thy latter daies, and that
which before did seeme so pain-
full unto thee, will afterwards
become very pleasant. Her fet-
ters

keepers shall be a defence of thy
no strength, and a foundation of
all vertue, and her chaine shall be a
globe of glory: for in her is the
beauty of life, and her bonds
were the bonds of health. Hether
hero *Ecclesiasticus*. Whereby thou
canst understand in some de-
gree, how great the beauty, the
highlights, the liberty, and riches
of true wisdom are, which is
for vertue it selfe, and the know-
ledge of Almighty God, wher-
of wee doe intreate. But if all
this be insufficient to mollifie
our stony hearts, lift up thine
eyes, and fix thy thoughts con-
stantly to behold our omni-
potent God in his mercy and love
towards sinners upon his dying
crosse, where he made full sa-
tisfaction

tisfaction for thy finnes. There
shalt thou behold him in this
forme: his feet nailed fast, look-
ing for thee; his armes spread
abroad to receive thee, and his
head bowing downe, to give
thee, as to another prodigall
sonne, new kisses of peace and
atonement. From thence hee
calleth thee (if thou wouldest
heare) with so many callings
and cries as there be wounds in
his whole body. Harken thou
therefore unto these voyces, and
consider well with thy selfe,
that if his prayer be not heard
that hearkeneth not unto the
cries of the poore, how much
lesse shall he be heard, that ma-
keth himselfe deaf to such cries
as these, being the most merci-
full

ere full cryings of our loving Savi-
his our, and intended for our soules.
ok. salvation. Who is he that hath
ead not cause to resolve himsele
his wholly into teares to weepe and
ive bewaile his manifold offences?
gall Who is he that can lament, and
nd will not lament at this? unlesse
ne be such a one as seeth not,
est nor careth what great ship-
gs wracke, waste, and havocke he
in maketh of al the riches and trea-
ou sures of his soule.

FINIS.



GODLY
PRAYERS
NECESSARY
AND VSEFVLL
for Christian Families
upon severall oc-
casions.



*Therefore I say unto you, What things
ever yee desire when yee pray, beleeve
that ye receive them, and yee shall
have them.*



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1629.





Godly CHRISTIAN Prayers.



*A household Prayer for private
Families in the Mor-
ning.*

Most mighty and glo-
rious God, the onely
Creator and Gover-
nour of Heaven and
earth; and all things therein
contained, we miserable sinners
here

here met together by thy graces
doe in thy feare prostrate
selves before thy throne of Ma-
jesty and glory, desiring in some
measure to shew our unfading
thankfullnesse, for thy innume-
rable mercies multiplied upon
us from the first houre of our
birth, yea before our birth, so
before time was. Before the
foundations of the world were
laid, thou out of thy free love
and meere mercy, didst elect us
to eternall life, when thou didst
reject others. Thou didst co-
rrect us after thine owne image
engraving upon us the charac-
ters of spirituall wisdom
righteousnesse, and true holi-
nesse; when it was in thy power
to have made us like unto ever-
lasting be

graciously that perish; yea, to have
re-qualified us to the basest of thy
creatures. And when through
our owne default wee lost that
favour, thou didst so pittie us as
thou send from thine owne bo-
some thine onely begotten Son
to recover it for us, and to re-
store it to us, and that with no
other price then his owne heart-
blood. Besides, it hath pleased
thee continually to spread the
wings of thy gracious protecti-
on over us, to ward and guard
us by thy providence, to open
many hand and to replenish us
with good things, to continue
our life, health, strength, food,
cloiment, peace, and liberty, to
this very houre. Thou hast e-
ven loaded us with thy benefits,
if

if we had hearts rightly to consider it; thou renewest thy mercy towards us every morning; and the night past hast given us a testimony of thy love: For whereas, for the finnes committed the day before, thou mightest even in the dead of sleepe have given us a sodaine call out of this world, and so presently have brought us to that great account which wee must make before thee, thou vouchsafest yet to spare us, yea (which is more) to refresh us with comfortable rest, to preserve us from all dangers that might have befallen our soules or bodies, and to bring us in safety to the beginning of this day. Heavenly Father, grant
that

that we may not be unmindfull
of thy manifold mercies, but
that wee may often thinke of
them, and speake of them to thy
glory; and that the considera-
tion thereof may stirre us up to
devote all the powers of our
soules, and members of our
bodies to thy service. Forgive
us our former unthankfulnesse
for thy mercies, and our severall
abuses of them, yea pardon all
our sinnes past, we most hum-
bly beseech thee, for thy owne
mercies sake, and for thy Sonnes
merits. Our sinnes are great
and grievous, for in sinne we
were borne, and ever since have
gone on in a course of sinne
and rebellion against thee, we
doe daily breake thy holy pre-
cepts,

cepts, and that against the light
of our owne knowledge, albein
we know that thou art our Cre-
atour, who hast made us; our
Redeemer, who hast bought us
with the precious blood of thy
onely begotten sonne; and our
Comforter, who bestowest
upon us all things needfull for
our being and well-being, for
this life and for a better life
Yea eventhee, thee (O Lord
have we presumed to offend
that hast beene thus abundantly
mercifull unto us. For this our
unthankfulnessse and wicked-
nessse, enter not into judgements
with us, wee most humbly be-
seech thee from the bottom
of our hearts; but have mercy
upon us, have mercy upon us
mo

most mercifull Father, and in
thy mercy wash away all our finnes
with the bloud of Jesus Christ,
that so they may never bee laid
to our charge, nor have power
to rise up in judgement against
us. Pierce our hearts with a
feeling of our finnes, that wee
may mourne for them, as wee
ought to doe; make us to loath
and abhorre them, that we may
leave and avoid them, that wee
may be watchfull against all
occasions of sinne, and circum-
spect over our owne wayes.
Dwelle thy Spirit and put thy
dwelling into our hearts, that there-
by we may be enabled for thy
service, and both in body and
soule may glorifie thee heere,
that wee may be glorified of

thee and with thee hereafter.
And as a speciall meanes to
keepe us in subjection before
thee, work in us, holy Father,
a continuall and effectuall re-
membrance of this earths vani-
ty, of our owne mortality, of
that great and terrible judge-
ment to come; of the paines of
hell, and joyes of heaven which
follow after; O let the remem-
brance of these things be a spur
to provoke us unto vertue, and
a bridle to hold us in from gal-
loping after vice and wicked-
nesse. We know not how soon
thou wilt set a period to our
lives, and call for our soules to
appeare before thee, whether
this day or not before the eve-
ning; O prepare us therefore
for

for the houre of death, that we
may then neither feare nor
faint, but may with joy yeeld up
our soules into thy mercifull
hands, and doe thou, O Father
of mercy, receive them. Let thy
mercifull eye look upon us this
day, shield us from the tempta-
tions of the divell, and grant us
the custody of thy holy Angels,
to defend us in all our wayes:
enable us with diligence and
conscience to discharge the du-
ties of our callings, and crowne
all our endeavours with thy
blessing: without thy blessing
all mans labour is but vaine,
be thou therefore bleffe us in
our severall places; O prosper
thou our handy-work. Provide
for us all things which thou

knowest to bee needfull for every one of us this day. Give us the sanctified use of thy creatures, a godly jealousie over ourselves, a continual remembrance of thy omniscience, & omnipresence, that we may labour to approve our very thoughts unto thee, weane us from the love of this world, and ravish our soules with the love of our home and thine everlasting Kingdome. He defend the universall Church, the Churches of this Land especially, our gracious King *Charles*, our illustrious Queen *Mary*, together with the Princessse *Elizabeth*, and her Princely issue; crowne them with thy graces heere, and with thy glory hereafter. Bee with th
Magi

Magistracie and Ministerie of
the Realme, make thy Gos-
pell to flourish amongst us by
the labours of those whom thou
hast appointed to this great ser-
vice. Comfort thine afflicted
servants, in what place or case
soever they be; give us a fel-
low feeling of their miseries,
and wisdom to prepare our
selves against the evill day.
Heare us in these things, and
grant what else thou knowest
needfull for us, not for our wor-
kingnesse, but for thy Sonnes sake,
our alone Saviour, in whose
name and words, we conclude
our imperfect prayers, saying:
Our Father, &c.



*A bousbold Prayer for pri-
vate Families in the
Evening.*



Glorious God, in Jesus
Christ our gracious
Father, we wretch-
ed creatures by na-
ture, but by thy grace thy ser-
vants and children doe heere
make bold to appeare before
thee in the humility of our
soules, to performe some part
of that duty which we owe
unto thee. And first we offer
unto thy divine Majestie the
calves

elves of our lips, the sacrifice
of praise and thanksgiving for
thy infinite mercies which
thou hast beene pleased to con-
ferre upon us out of thy bound-
lesse and endlesse goodnesse.
What thou hast done for us this
day, is beyond all that we are
able to expresse or conceive:
thou hast preserved us from all
perils and dangers, so that none
of those judgements (which our
sins have deserved) have bin
afflicted upon us; thou hast
enlarged our time and opportu-
nity to repent; thou hast pro-
vided for our soules and bodies;
thou hast bin no way wanting
unto us if we had hearts to ac-
knowledge it. Forgive us that
we cannot acknowledge thy

goodnesse as we ought to doe
and more and more quicken us
in this dutie, that we may with
heart and voyce acknowledge
thee to be that Father of lights
from whom we doe receive
every good and perfect gift
ascribing unto thee the whole
glory of all that we enjoy, both
now and evermore. And grant
we pray thee, that our thank-
fulnesse may not be onely ver-
ball, but reall, we labouring in
deede and in truth to be dutiful
unto thee that hast bin so boun-
tifull unto us. Pardon us for the
sinnes of this day, wherein we
have offended thee, whether
open or secret, of ignorance or
of knowledge, of infirmity or
presumption, of omission or

com

doe commission, in thought, word
n or deed. The sinnes of this day
wit are enough to plunge us, soule
edg and body, into the bottomlesse
ghts gulfe of perdition. If thou
reiv shouldest straightly mark them,
gift what answer shall we be able to
hol make thee, how shall wee dare
oot to appeare in thy presence, be-
ran fore whom all thy creatures
nke feare and tremble? But thy
ver mercy is above all thy workes;
g is much more above all our works
ful of sinne. In the confidence of
un thy mercy we come unto thee,
th beseeching thee in thy soane
ve Christ to be reconciled with us,
he and to assure us hereof by the
o certificate of thine owne blessed
o spirit. Breake the strength of
o sin that would subdue us more
m and

and more; and reare in us cleane hearts, and renew a right spirit within us, Increase our faith in the sweet promises of the Gospel, and our repentance from dead workes, our hope of eternall life, our feare of thy name, our zeale for thy glory, our hatred of sinne, our love of righteousness, our contentment in all estates, our patience in adversity, our prudence in prosperity: that so being furnished with the endowments of grace here, we may be fitted for the enjoyment of glory hereafter. And because the night is now upon us, and our bodies desirous of quiet rest, wee pray thee to take us into thy blessed tuition, and to refresh our wearied bodies

dies

ne dies with comfortable sleepe.
rit Protect us and all that doe be-
in long unto us under the shadow
of thy wings, defend us from all
m evill, both of sinne and punish-
r-ment: keepe us from security
e, and carelesnesse, from dulnesse
a- and drowfinesse of spirit, from
h- fire and robbery, from the ma-
in lice of Satan and all his adhe-
d- rents, from all perils into which
e- for our sinnes wee might justly
d fall. Let the sight of the bed
e minde us of that last bed, the
e grave, wherein wee are shortly
r. to take up our lodging, we know
w not how soone. None of us
is here present can certainly tell,
o whether these eyes of ours once
closed up, shall ever any more
open againe in this world:
s therefore

therefore receive us, good Lord, receive us into the armes of thy mercy, unto thine Almighty protection wee bequeath our selves, soules and bodies, and all that we have : upon thy mercy alone wee cast our selves both this present night and for evermore. Bee mercifull to thy whole Church, continue the flourishing state of the Kingdomes wherein we live. Decrease in it the number of superstitious Papists and prophane Atheists, and increase in it the number of such as unfainedly feare thee. Preserve from all dangers and conspiracies our religious King *Charles*, our gracious Queene *Mary*, the Lady *Elizabeth*, and her children. Give them all such

ord. a measure of thy Spirit & grace,
thy that they may seeke to advance
thy thy kingdome on earth, and at
our last be advanced to thine ever-
all lasting Kingdome in Heaven.
rcy Endow the right Honourable of
oth our Privie Counsell with all
ver- such graces as may make them
thy fit for so high a place. Stirre up
the Magistrates and men in autho-
ng- rity, to endeavour after the fur-
ase thering of thine honour, and the
ous benefiting of thy people. Make
ts, the Ministers able and willing
of to discharge the duties of their
ee. weighty calling with diligence
nd and conscience; water their in-
ng deavours with the dew of hea-
ne ven, that daily such as belong
nd unto life eternall may be added
ch unto the Church. Comfort,
a O

O comfort thine afflicted servants, wheresoever or howsoever troubled: sweeten their afflictions and season their sorrowes with the comforts of thy Spirit. Give them all needfull assistance, and in thy owne time a joyfull deliverance. And make us ready for afflictions, that they may not come upon us as a snare, but that we may in good measure, like wise Virgins bee prepared for the comming of Christ Jesus, the sweet Bridegroom of our soules. Finally, wee pray thee beare with the weakenesse, and coldnesse, and imperfection of our prayers, and to grant our requests, not for our merits, but for thine owne mercies, and for the sake of thy
dearely

dearely beloved Sonne Jesus Christ, who died to make satisfaction for us, and liveth to make intercession for us, in whose words we shut up our imperfect prayers, saying, as himselfe hath taught us, *Our Father, &c.*

O Lord blesse and save us,
makethy face to shine upon us,
thy Word to instruct us, thy
grace to direct us, thy Angels
to protect us, thy Spirit to
comfort and support us,
unto the end, and in
the end, *Amen.*

Amen.

A



*A Prayer in time
of VVarre.*



LORD GOD of
Hoasts, in power
invincible, in wis-
dome unsearcha-
ble, in mercy in-
comprehensible; that givest deli-
verance in the time of trouble, &
assistance in the day of battel; we
most humbly and heartily be-
seech thee to save us from all
those extremities, and in speciall
from our enemies, which our
sins do threaten to bring upon
us.

us. Hitherto thou hast pleased to
make our Nation a spectacle of
thy ineffable goodnesse, but we
deserve to be made a spectacle
of thy unsupportable wrath.
Our contempt of thy threat-
nings, our abuse of thy mercies,
our neglect of thy judgements,
with infinite other innormities,
doe menace the taking away of
thy old mercies, and the bring-
ing in of some judgement. We
have just cause to feare, O Lord,
that our loud and crying finnes
& doe call in our enemies upon
us, and arme them against us;
yea, that they are already prest
and prepared to execute thy
vengeance. Then open our
eyes, we pray thee, that we may
see thy Ensigne set up, thy Ban-
ner

ner displayed, and the evidence of thy approaching sword: open our eares that wee may heare thee blowing of thy trumpet, and giving the alarum to warre: open our hearts that we may not be secure in so great danger, but may quake and tremble to see thy hand of vengeance before us. And howsoever by our finnes we are set in the midst of this danger, yet let the hand of thy mercy (which is as omnipotent as that of thy justice) rescue us; let thy out-stretched arme deliver us. Put up thy sword into the scabbard; O bid it rest and be still. Be favourable and gracious unto this thy *Syon*, crowne her with plenty, prosperity, and victory. Let not
her

her enemies rejoyce in her sub-
version, nor triumph in her
destruction. Hide not thy face
from her in the day of trouble;
stoppe not thine eares at our
prayers. Be unto us all a horne
of salvation, a rocke of safety,
a wall of brasse, a strong tower
and fortresse against the face
and force of our enemies:
divert their designs, frustrate
their envie, abate their fury,
asswage their pride, restraints
their power, and in thy name
let us tread them under, that
maliciously and mischievously
rise up against us. Suffer not the
light of thy Gospel to be ecclip-
sed, nor the splendor of thy
glory to be obscured; let not
thy name be dishonoured, nor
thy

thy Sanctuary defiled, nor thy
truth slandered: but now and
ever defend and deliver (as thou
hast formerly done) this Church
and State, from Plague, Pestilence,
and above all, that most
terrible vengeance, *the devouring sword*: and that for his sake
who hath led captivity captive
and like a victorious Conqueror
hath triumphed over all his
enemies, even Jesus Christ, to
whom with the Father and
Holy Ghost, be all honour
and glory,

Amen.

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d



*A Prayer for them that
are about the Sicke.*



Hear us, Almighty
and most merci-
full God and Sa-
viour, extend thine
accustomed good-

esse to this thy servant, which
is griev'd with sicknes; visit him
(O Lord) as thou didst *Peters*
Wives mother, and the Captains
servant, restore unto this sicke
body his former health (if it be
thy will) or else give him grace
to take this thy visitation pati-
ently,

ently, that after this painfull life ended he may dwell with thee in everlasting life: O Lord, behold we bend our knees, yea the knees of our hearts with unfained prayers, and lift up our eyes to the throne of thy mercie seat, to hearken to these our petitions, according to thy promises, therefore, O Lord grant our requests, we are gathered here together in thy name, in the behalfe of this thy servant; deliver him we humbly beseech thee, from these his languishing paines and miserie of sicknesse, and as it hath pleased thee to lay thine hand upon him; so, O Lord, restore him to his former health; keepe him O Lord, from fearefull and terrible

forrible assaults, and despightfull
temptations of the Divell, sinne
and hell: deliver him, O Lord,
as thou deliveredst *Noah* from
the raging waves of the floods;
out from the destruction of *So-*
erame; *Abraham* from the feare
of the *Caldeans*; the children of
Israel from the tyranny of *Pha-*
raoh; *David* from the hands of
Goliath; the three men from the
veholence of the fiery furnace in
Babylon; *Daniell* from the mouth
of the Lyons; *Jonas* from the
belly of the Whale, and *Peter*
from the prison of *Herod*: Even
so, O gracious Lord, deliver the
people of this person, both now,
and whensoever he shall depart
thence from all perill and dan-
ger, open unto him at the houre
of

of death the doore of Paradiſe,
the gates of heaven, and the en-
try of everlaſting life, O Lord
Jeſus Chriſt forgive him all his
finnes, and lead him with joy
into the kingdome of thy hea-
venly Father, even unto the bo-
ſome of *Abraham*, and appoint
him his everlaſting reſt that hee
may rejoyce with thee, and all
the elect children of God, to
whom be all honour, glory,
power, and domi-
nion, *Amen.*



*The sicke persons
Prayer.*

Lord hearken to my prayer, and give eare to my humble request, Lord be mercifull unto mee, and give mee grace patiently to beare the crosse, and in the midst of this my sicknesse alwaies to say; thy will O heavenly Father be done, and not mine; forgive and forget, most gracious Father, all mine iniquities, blot them out of thy remembrance and cast them from
 L 2 thy

thy sight, O Lord, as farre as
the East is from the West, the
North from the South: they
are many and innumerable, let
them not rise up in judgement
against me: neither enter thou
into thy narrow judgement
with thy servant, O Lord, for
no flesh is righteous before thee,
handle me not according to my
deserts, deale not with me after
my wickednesse, neither reward
me after mine iniquities; O Lord
my God looke not into my en-
ormious nor incestious life: I am
ashamed of my sinnes, and aske
pardon for my faults, even with
a repenting heart and sorrow-
full mind, a bleeding soule,
with hidden teares of a true and
unfeined repentance for my
misdeeds;

as
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for
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my
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ls;
misdeeds; yea, my wounded
breast surcharged with oppres-
sing griefes, doth sigh, groane,
and lament under the burthen
of my hainous crimes: where-
fore, O Lord, wash them away
with thy bloud which thou hast
shed for my sinnes, and I shall
be clean and pure without spot;
purge me, O Lord, with those
precious drops that distilled
from thy tormented heart, and
I shall be whiter then the snow,
burie mine offences in the se-
pulcher of thy death, and cloath
me with the garment of righte-
ousnesse, O Lord, for thine in-
finite goodnesse and mercy sake
receive me into thy tuition and
favour; pardon, O Lord, and
remit my sins, as thou forgavest

David his murther and adultery with *Barsheba*; *Saul* his persecutions of thy people; *Peter* his deniall; *Mary Magdalen* her lascivious life, and the *Publican* in the Temple with striking his breast craved thy gracious pardon: saying, *Lord have mercy upon me a sinner*, and although my finnes and offences are farre greater, and more grievous then these, yet, O Lord, thy mercies exceede and are far more compassionate then our finnes manifold; I justifie not my selfe, O my God, by the offences of these, but declare thy righteousnesse and mercifull clemencies in forgetting and forgiving our abominable trespasses and transgressions of thy will, which
though

er though we are froward, yet
cu thou art gentle, though we are
his stubborne, yet thou art meeke,
la and though we run headlong to
in the pits brinke, and to the gates
his of hell; yet thou of thy good-
ar nesse callest us backe, and re-
vy mittest all that wee have done
gh amisse; O Lord, I have acknow-
re ledged my faults that they are
en best knowne unto thee: where-
ies fore, O Lord, I aske forgivenes
m. for the same, send me the com-
na fort of thy holy Spirit, that if
O thou give me my former health
of and strength of body, I may
us amend my life according to thy
es sacred will, and walke worthi-
ur ly in thy Lawes and Comman-
nd dements: if it be thy pleasure
ch to take mee hence out of this
gh

A Prayer.

transitory life, O Lord, grant
that I may rest and live with
thee forever, world without end.
O Lord, hearken unto these my
petitions for Jesus Christ his
sake, I aske them and all other
things which thou shalt think
meet both for my soule and
bodie in the same forme of
prayer as he himself hath taught
me, saying: *Our Father, &c.*



*A Prayer at the boure
of death.*



Lord Jesus Christ,
which art the on-
ly health of all
men living, & the
everlasting life of

them which dye in thy faith; I
wretched sinner give and sub-
mit my selfe wholly to thy
most blessed will, being sure
that the thing cannot perish
which is committed unto thy
mercy, I most humbly beseech
thee, O Lord, to give me grace

L 5

that

that I may now willingly leave this fraile and wicked flesh in hope of the resurrection, which in better manner shall restore it to me againe, grant me, O Lord God, that thou wilt by thy grace make strong my soule against all temptations, and that thou wilt cover and defend me with the buckler of thy mercy against the assaults of Satan; I acknowledge, that there is in my selfe no hope of salvation; but all my hope and trust is in thy most mercifull goodnesse, I have no merits nor good workes, which I may alleadge before thee; of sinnes and evill works, alas! I see a great heape, but through thy mercy I trust to be of the number of them to whom thou

thou wilt not impute their sins,
but take and impute mee for
righteous and just, and to be the
inheritor of everlasting glory.
Thou, O most mercifull Lord,
wert borne for my sake, thou
didst suffer both hunger and
thirst, thou didst preach, teach,
pray, and fast for my sake, thou
didst all good works, and suffe-
redst most grievous pangs and
torments for my sake: and fi-
nally, thou gavest thy most pre-
cious body to dye, and thy blef-
sed bloud to bee shed on the
Crosse for my sake: wherefore
most mercifull Saviour, let all
these things profit me, which
thou hast freely given mee,
which hast given thy selfe for
me, let thy bloud cleanse and
wash

wash away the spots and foulesse of my finnes, let thy righteousness hide and cover my unrighteousnesse, let the merits of thy bitter sufferings be a sufficient and propitiatory sacrifice, and satisfaction for my finnes: give me, O Lord, thy grace, that my faith and beleefe of thy true and grievous death waver not in me, but ever be firme and constant, that the hope of thy mercy & life everlasting never decay in me, that charity waxe not cold in me: and finally, that the weaknesse of my flesh be not overcome with the feare of death; grant me also, O most mercifull Saviour that when death hath shut up the eyes of my body, yet the eyes

eyes of my soule may still behold and look upon thee, and that when death hath taken away the use of my tongue and speech; yet my heart may cry, and say unto thee, O Lord, into thy hands I give and commit my soule, Lord Jesus receive my spirit, and take me to thy mercies, *A.*

men.

A



*A Prayer for a Woman in time
of her travaile.*

Righteous and holy
Lord God, I doe
now finde by expe-
rience the fruit of
my sinne, that I must travaile
in sorrow, and bring forth in
paine: and I unfainedly adore
the truth of thy sacred Word,
as certifying unto me, that sor-
row must be in the Evening: so
comforting me also against the
Morning, that a Childe shall be
borne. Willingly I doe desire to
submit

submit my selfe in hope unto this thy chastisement; and to learne the desert of my sinnes, horrible in themselves, that these temporall paines are fore-runners of eternall: and yet by thy mercy may be so sanctified unto me, as not onely to prevent eternall vengeance, but also prepare for eternall comforts, even to be saved by bearing of Children.

Grant me therefore (gracious Father) true repentance and pardon for my sinnes past, that they may not stand at this time in this my need betweene mee and thy mercy. Give mee a comfortable feeling of thy love in Christ, which may sweeten all other pangs, though never
so

so violent or extreame: make me still to lift up my soule unto thee, in my greatest agonies, knowing that thou alone must give a blessing to the ordinary meanes for my safe deliverance. Lay no more upon me then I am able to endure; & strengthen my weake body to the bearing of what sorrowsoever, by which it shall seeme good unto thee to make triall of me.

Grant mee to consider that howsoever it be with me, yet I am alwaies at thine hand, whose mercies faile not, who wilt bee found in the Mount and greatest extremitie, and to whom belong the issues of death: so prepare me therefore to death, that I may be fit for life, even to
yeeld

yeeld fruit alive unto the world,
and to be renewed and enabled
to nourish the same. And when
thou hast safely given mee the
expected fruit of my wombe,
make me with a thankfull heart
to consecrate both it and my
selfe wholly to thy service all
the daies of my life, through
Jesus Christ mine onely Sa-
viour and Redeem-
mer, *Amen.*

A



A
*Thanksgiving after safe
 deliverance.*



Blessed for ever bee
 thy great and glori-
 ous Name (most
 deere and loving
 Father) for thy great mercy to
 me most weake and sinfull wo-
 man.

Wonderfull art thou in all
 thy workes (O Lord) the riches
 of thy mercies are past finding
 out: thou hast plunged me with
 great afflictions, and yet thou
 hast returned and refreshed me
 againe:

again: thou hast brought mee
to the feare of the grave, and
yet thou hast raised me up again
to life. O how hast thou shew-
ed thy power in my weaknesse?
How hath thy loving kindnesse
prevailed against my unworthi-
nesse? Thou mightest for my
sins have left me to perish in
mine extremities, but thou hast
compassed me about with joy-
full deliverance: thou mightest
have made my wombe a grave
to bury the dead: or in affoor-
ding life to another, thou mightest
have procured my death,
but yet thou hast not onely
made my wombe a well-spring
of life, but restored life unto
me also, for the cherishing
thereof. Marvellous (O Lord)
arc

are thy workes, infinite are thy mercies, my soule by present experience knoweth it well. O my soule praise thou the Lord, and all that is within me praise his holy name. My soule praise thou the Lord, and forget not all his benefits. Thou hast heard my prayers, and looked upon my sorrow, thou hast redeemed my life from death, and healed mine infirmities, and crowned me with thine everlasting compassions.

O give me, I humbly pray thee, a thankfull heart, not onely now while the memory and sense of thy favour is fresh before me, but continually even so long as I have any being.

Grant that I may learne by
this

his lively evidence of thy power and mercy, for ever hereafter to depend only on thee. Quick-
en me also to all holy duties, that my thankfullnesse may appear in my pure and Christian marriage.

Make me a kind and carefull mother, willing to undergoe the pain and trouble of education. Let no nicenesse or curiositie hinder me from those services, to whom both nature and religion hath appointed me: let me also be carefull when time requireth, to season the fruit thou hast given me, with the saving knowledge of thee, & thy decree, that my desire may manifestly appeare to be set for the increase of thy Kingdome.

Vouchsafe

Vouchsafe so to order my affections and to bring them in obedience unto thee, that if it should bee thy pleasure either now or hereafter to take this infant from me, I may as willingly part with it, as thou freely gave it me.

And now (O God) perfect in mee that strength which thou hast begun, make me to grow in care to serve thee faithfully both in the duties of piety, and in other businesse of my place and calling, that I may be a comfort to my husband, an example to my neighbours, a grace to my profession, and a meanes of glory to thy Name through Jesus Christ my Lord and Saviour, *Amen.*



FINIS.

THE
COMMON
CALLES, CRIES
and Sounds of the
BEL-MAN.

O R,

Divers verses to put us in
minde of our mortality.

Which serve as warnings to be
prepared at all times for the
day of death.



LONDON,

Printed by G.M. for M.S. Junior, at
the Blew Bible in Green-
Arbour. 1639.

COMMON

and records of the

British Museum

Printed by order of the

British Museum



Printed by order of the



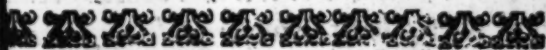
LONDON:
Printed by G.M. for M.S. Junior, at
the New Bible in Green.
Albion 1833.



THE BEL-MANS SOVND.

For Christmas day

Remember all that on this Morne,
Our blessed Saviour Christ was borne;
Who issued from a Virgin pure,
Our soules from Satan to secure;
And patronise our feeble spirit,
That we through him may heaven inherit.



For Saint Stephens day.

THis blessed time beare in your mind,
How that blest Martyr Stephen died;

M

In

The Bel-mans Sounds.

In whom was all that good confinde,
That might with flesh and blood abide;
In Doctrine and example he
Taught what to doe and what to flee;
Full of the Spirit he would preach,
Against opinions false and naught,
Confute them to, and bouldly teach;
What Christ himselfe to him had taught;
For which at last he lost his breath,
Ston'd by the stonie hearts to death; (end
Let us then learne by this blest Martyr
To see our follies and our liues amend.



For Saint Iohns day.

THis man the Word did bouldly teach
Saw Christ transform'd, and did
The glory in that Mount be saw, (preach
And by that glory strove to draw;
The soule of man from sinfull thrall
To heaven, to which God send us all.



For Innocents day.

THe swords of Herods servants tooke
Such sweet yong things, as with a look
Might make a heart of Marble melt.
But they no grace, nor pittie felt;
Some from the cradle, some awake,
Some sweetly sleeping, some they take
Dandled upon their mothers lap,
Some from their armes, some from the pap.



For New-yeares day.

ALL you that doe the Bell-man heere,
The first day of this hopefull yeare;
doe in love admonish you,
To bid your old sins all adue,

The Bel-mans Sounds.

*And walk as Gods iust Law requires,
In holy deeds and good desires,
Which if to doe youle doe your best,
God will in Christ forgive the rest.*

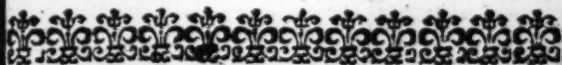


For Saint Davids day.

I *Am no Welchman; but yet to show
The love I to the Countrey owe,
I call this morning and be seeke
Each man prepare him for his Leeke;
For as I heare some men say,
The first of March is Saint Davids day
That worthy Britaine, valiant, wise,
Withstood his countries enemies,
And caused his Souldiers there to chooſe
Leekes for to know them from his foes;
Who bravely fought, and conquest wone,
And so the custome first begun.*

The Bel-mans Sounds.

Then weare your Lecks and doe not shame
To memorize your worthies name:
So noble Britaines all adew,
Love stil King Charles, for he loves you.



For the 5. of Novemb.

A Wake Britaines subjects
with one accord,
Extoll and praise,
and magnifie the Lord,
Humble your hearts,
and with devotion sing
Praises of thanks to God
for our most gracious King;
This was the night
when in a darksome Cell,
Treason was found in earth
it hascht in hell;

The Bel-mans Sounds.

And had it tooke effect,
what would avail'd our sorrow,
The traine being laid
to have blowne us up o'th' morrow?
Yet God our guide
reveal'd the damned plot,
And they themselves destroy'd,
and we were not.
Then let us not forget
him thanks to render,
That hath preserv'd and kept
our faiths Defender.



For Good Friday.

ALL you that now in bed do lie,
Know Iesus Christ this night did die.
For soules most sinfull for to save,
That we eternall life might have;

His

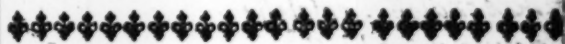
The Bel-mans Sounds.

*His whips, his grones, his crown of thorns,
Would make us weep, lament, and mourn.*



For Sunday.

L *Et labour passe, let prayer be
This day the chiefest worke for thee;
Thy selfe and servants more and lesse,
This day must let all labour passe.*



A *LL hale to you that sleepe and rest;
Repent, awake, your sins detest,
Call to your mind the day of doome,
For then our Saviour Christ will come.
Accompt to have he hath decreed,
Of every thought, word, worke, and deed
And as we have our times here past,
So shall our judgements be at last.*

The Bel-mans Sounds.

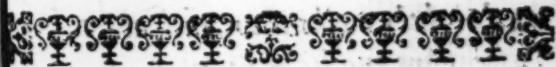


AS darke some night
unto thy thoughts present,
What 'tis to want
the daies bright Element,
So let thy soule descend
through contemplation,
Where utter darknesse keeps
her habitation,
Where endlesse, easelesse
paines remedlesse
Attend to torture sins
curst wilfulnesse:
then remember
whilst thou yet hast time
to call for mercy for
each forepast crime;
And with good David
wash thy bed with teares,

That

The Bel-mans Sounds.

That so repentance may
subdue hels feares :
Then shall thy soule
more purer then the Sunne,
Ioy as a Gyant
her best race to run,
And in unspotted robes
her selfe addresse
To meet her Lord
that Sonne of righteousnesse,
To whom with God the Father
and the Spirit
Be all due praise,
where all true joyes inherit.



THe Belman like the wakefull
mornning Cocke,
Doth warne you to be vigilant
and wise :

The Bel-mans Sounds.

Looke to your fire, your candle
and your locke,
Prevent what may through
negligence arise;
So may you sleepe with peace
and wake with joy,
And no mischances shall
your state annoy.

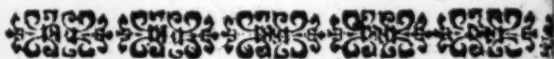


Your beds compare unto the grave,
Then think what sepulcher you have.
For though you lay you downe to sleepe,
The Bell-man wakes your peace to keepe,
And nightly walks the round about,
To see if fire and light be out;
But when the morne (daies light) appears
Be you as ready for your prayers:
So shall your labours thrive each day,
That you the Bel-man well may pay.
Like

The Bel-mans Sounds.



Like to the Seaman is our life,
Toft by the waves of sinfull strife,
Finding no ground whereon to stand,
Vncertaine death is still at hand:
If that our lives so vainelesse be,
Then all the world is vanitie.



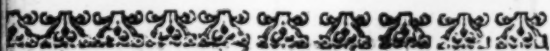
Those that live in wrathfull ire,
And goe to rest in any sinne,
They are worse unto their house then fire
Or violent theeves that would breake in
Then seek to shun with all your might,
That Hydraz head, that monstrous sin;
That God may bleſse your goods abroad,
And ke also your selves within.

Sleep

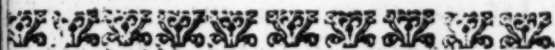
The Bel-mans Sounds.



Sleep on in peace, yet waking be,
 And dread his powerfull Majestie,
 Who can translate the irkesome night,
 From darknesse to that glorious light,
 Whose radiant beames when once they rise,
 With winged speed the darknesse flies.



THou God that art our helpe at hand,
Preserve and keep our King and land
From forraigne and domesticke faes,
Such as the word and truth depose;
And ever prosper those of pittie,
That love the peace of this our Citie.



A Wake from sleepe, awake from sin,
With voice and heart to call on him,
Who

The Bel. mans Sounds.

*Who from above pleas'd to descend,
From Sathans malice to defend
Our forfeit soules, to that rich grace
Where we may still behold his face.*



L *Et us repare and God implore,
That henceforth we transgres no more
And that our joy be at this tide;
That we in him be satisfide;
Then shall we all for his d:are sake,
Be blest a sleepe, be blest awake.*



S *ith neither men nor Angels know,
When as the dreadful trump shal blow,
Nor when our Saviour Christ shall come
To give the world a wofull doome;
Thinke then but what a case you're in,
That sleepe in unrepented sinne:*

The Bel-mans Sounds.

*O wake, O wake, O watch and pray,
And think upon this dreadfull day.*



Sleepe not so sound, rest not secure,
Marke well my words of this be sure
The waking Virgins past the gate,
When those that slept came al too late:
Wherefore be watchfull in your center.
That you may with the bridegroome enter.



If wicked impes wake day and night,
And keep their candle alwayes light,
And all their skill and practise bend,
To bring their damned plots to end;
Let us not sleepe, but laud his skill,
That frustrates all their projects still.

The

The Belmans Sounds.



THe night well spent,
the day drawes nigh,
Awake from sleep
and sin defie,
All sluggish sloath expell away,
Have still in mind the judgement day,
When dead shall rise at trumpets call,
The graves shall open wide with all.



A Rise from sin,
awake from sleepe,
The earth doth mourne
The Heavens weepe;
The winds and Seas distempered bin,
And all by reason of mans sin:
Wherefore arise, lay sleepe aside,
And call on God to be your guide,

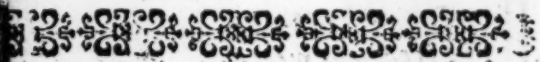
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The Bel-mans Sound s.

From raging sword and arrowes flight,
And from the terrours of the night;
From fires flame, from sin and sorrow,
God blesse you all, and so good morrow.



ALL you which in your beds doe lie,
Vnto the Lord ye ought to cry,
That he would pardon all your sins;
And thus the Bel-mans prayer begins;
Lord give us grace our sinful life to mend,
And at the last to send a joyfull end:
Having put out your fire and your light,
Or to conclude, I bid you all good night.



MAns life is like a warfare
On the earth,
Whose time is spent with
Troubles, toyles and cares,

Subject

The Bel-mans Sounds.

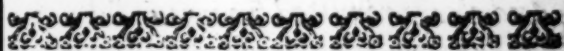
Subject to all temptations -
from his birth :

In woe he lives and dies
at unawares.

The surest signe true
fortitude to show,
Is in his life all
vice to overthrow.



O Harke, O harke my Masters all,
To your poore servants cry and call:
And know all you that lie at ease,
That our great God may if he please,
Deprive you of your vitall breath:
Then sleeping, thinke your sleepe is death.



L Et true repentance cleanse your sin,
And then your soules comend to him,
That

The Bel-mans Sounds.

That by his death hath rais'd and cur'd
The dead, the blind, and them assured
To give to them eternall rest,
To live in Heaven among the blest.



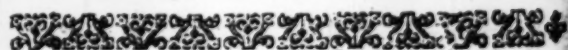
Confesse thy sins to God on hie,
Who pardons sinners when they cry;
Bewray thy faults to him in time,
Who will in Christ forgive thy crime.



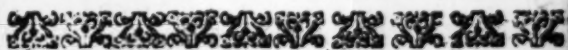
He that on the Crosse hath died
And for our sins was crucified,
Be you ever blest in him.
And cleane remitted from your sin:
Be it granted as I have praid,
And so the Bel-man resteth paid.

All

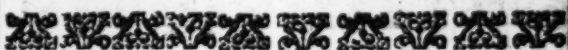
The Bel-mans Sounds.



ALL you that in bed doelye,
Harken well to what I cry,
Leave off your sins, repentance crave,
It is the onely way your soules to save.



REpent in time while ye have breath,
Repentance commeth not after death:
He therefore that will live for aye,
Must leave his sins, and to God pray.



O Gracious God and blessed,
Preserve all ye that bein bed,
So that your quiet rest may take,
Vntill the morning that ye wake:
Then may ye all with praises sing,
To thee O God our heavenly King.

Remem.

The Bel-mans Sounds.



Remember man thou art but dust,
There is none alive but dye he must,
To day a man, to morrow none,
So soonc our life is past and gone.
Mans life is like a withered flower,
Alive and dead all in an houre,
Leave of thy sins therefore in time,
And Christ will rid thee from thy crime.



OMortall man that is made of dust,
In worldly riches put not thy trust,
Remember how thy time doth passe,
Even like the sand that from the Glasse,
Hath spent the time and there remaines,
Never canst thou call that time againe.

Sicke

The Bel-mans Sounds.



Sicke men complaine they cannot sleepe,
The Bel-man such a noise doth keepe;
Others that doe win at play,
Sayes he too soone proclaimes the day:
Yet to the sickethat drawes short breath,
It puttethem in the mind of death;
And saies the gamster makes good stake,
If he for Heaven so long would wake;
And all this while like silly worrne,
He doth his office but performe:
Then if his duty breed disease,
Heele goe to bed and none displease.

FINIS.



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